



The Cathedral Age

WINTER 1932-33



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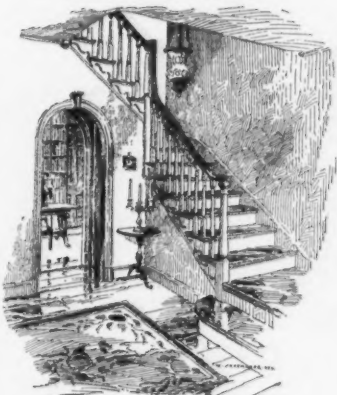
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The Cathedral Age

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Winter 1932-1933

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Cordial New Year Greetings to The National Cathedral Association

DECEMBER 31, 1932.

My dear Friend:

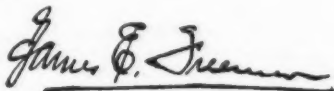
I SEND you from the Nation's Capital hearty New Year greetings with an expression of my grateful appreciation of the generous part you have played in the growing work of the Cathedral. Obviously, these recent years have seriously impaired our income and were it not for the loyalty of the members of our National Cathedral Association we should not have been able to carry on in the year just ended. The encouragement I have received from the thousands of N. C. A. members over the country has done much to hearten and sustain me during these trying days. Nothing has done more to demonstrate the need of the Cathedral in the Nation's Capital than the present world crisis. This is not a time to relax our efforts, but rather to increase them and to give a fresh demonstration of that for which the Cathedral stands, namely, the Sovereignty and Saviourhood of our Lord and Master. With the Great Choir and Sanctuary made available for worship, the Cathedral assumes a place of commanding influence here in the Capital.

In a recent address, Undersecretary Castle of the Department of State made this statement: "The Cathedral is the symbol in Washington of the pre-eminence accorded to the religion of Jesus Christ on which this Nation is based. Let us keep alive this spirit of Christianity. We need it in our Government and in our country."

May I express the hope that you will continue your interest through your membership in the N. C. A., and use every endeavor to enlist the interest of others?

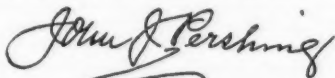
May the richest of God's blessings be upon you and yours.

Faithfully yours,



Bishop of Washington.

I AGREE cordially with all that Bishop Freeman says. The Capital of the Nation is the strategic point at which to make a demonstration of our common Christianity. I hope you will renew your membership and increase your offering if you can.



Chairman of National Committee for Washington Cathedral.

The Cathedral Age

Winter 1932-1933



A Cathedral Tour of South America*

By Frances Parkinson Keyes

With Illustrations by John Parkinson Keyes

THERE is hardly an experienced traveler who, sometime within the course of his European wanderings, has not made a tour of the English Cathedrals. Such a traveler is prepared to speak with admiration and intelligence on the wonders of Canterbury, Chester, Litchfield, Exeter, Gloucester, York, and a dozen others; and his memories of these

sanctuaries, crystallized in pictured form, are often among his most treasured possessions. The traveler who is equally familiar with St. Denis, Amiens, Rheims, Rouen, and Chartres, is perhaps less frequently encountered. For all that, he is no rarity; and neither is the one who has lingered in Seville, Leon, Burgos, and Toledo, and come away enraptured by the dim and mystic splendor of the Spanish Cathedrals. But the wanderer in South America upon whom its Cathedrals have made a lasting impression, who has, indeed, endeavored to visit them carefully and comprehensively, is the great exception to the general rule. And this is especially lamentable, not

*Known to her large audience of readers as Frances Parkinson Keyes, the author of this article is the wife of the Honorable Henry Wilder Keyes, United States Senator from New Hampshire. As Associate Editor of *Good Housekeeping* she traveled around the world in 1925-26, has made several trips to Europe, and one to Persia in 1931. Her impressions shared with *THE CATHEDRAL AGE* were received during a journey through South America with her son, John Parkinson Keyes, in 1929-30. Mrs. Keyes is the author of six books including "Letters from a Senator's Wife."—(Editor's Note.)



THE CATHEDRAL IN MONTEVIDEO IS DEDICATED TO ST. PHILIP AND ST. JAMES

"Its generous facade gives an immediate impression of amplitude and friendliness***and at times when its splendid organ is being played, the sensation that the stranger is welcome in its sacred spaciousness becomes intensified."

only because they are themselves endowed with so many elements of interest and beauty, but because the indigenous life of any country is so significantly revealed in its churches.

"The prayers and pennies of the poor have gone into their making for hundreds of years," one recent writer has poignantly said of the churches of Spain; and what is true of the mother country is true also of the countries born of her travail and her glory. But it is not only the poor who have left their imprint: the rich, the devout and the wise; the repentant, and the despairing; the healed and the thankful—all these have brought their own peculiar oblations to their chosen shrines; and each has left something of his own self and his own soul with his offering.

Since this is indubitably true, there is no study to which the North American, groping towards a better under-

standing of his fellow Americans, should apply himself with more earnestness than one which will familiarize him with their sanctuaries. So for the benefit of those who must do their traveling vicariously, and those whose energy needs spurring if they are to undertake new tasks of research, let us embark, in imagination, on a tour of South America primarily planned to visit some of its Cathedrals. Let us start down the East coast, in order that the first harbor we enter may be the most beautiful one on earth, and that we may approach this with unjaded zest. If this is the route we take, the first Cathedral that we see will be the one in Rio de Janeiro. It is not one of the most impressive of the Latin American Cathedrals; and the luxuriance of the trees around it shadow its facade and obscure its twin towers—the single spire of the adjacent church of Our Lady of Mt. Car-

mel, is far more outstanding and striking. Both are "small structures;" but both "conserve to a wonderful degree the ecclesiastical effects of Latin American architecture."* And the Cathedral, besides containing exquisite and rare carvings, has great historical interest: before Brazil became a republic of United States, this edifice was the imperial chapel; and it was here that court and emperor came to worship. The atmosphere of vanished pomp and circumstance pervades it still; and within its walls, no less than on the curving crescent of the Copacabana Beach, or on the granite cone of lonely Sugar Loaf, the story and the spirit of the city to which it gives the crown of heaven, though the earthly crown is gone, are still discovered.

One of the most disastrous mistakes which the average traveler in South America makes, is either to pass by Montevideo entirely in his haste to reach Buenos Aires after leaving Rio de Janeiro, or else to make a superficial survey of it while his steamer is in port. Either course is unfortunate, for it is one of the most charming capitals in the world, as far as my acquaintance with world capitals will permit me to judge. "It is not a large city compared to Rio, perhaps not a magnificent one either, measured by the same gage," I wrote myself after visiting it. "But after all why compare it with any other when it has so delightful an individuality of its own? It is a city of progress and prosperity, of kindness and welcome, of comfort and composure. Something of the peace and plenty of the rolling country-side from which it draws its inexhaustible pastoral and agricultural prosperity seems to have extended within its limits; the soft gray and violet tones which distinguish the beautiful agates and amethysts of Uruguay seem reflected in its wide, well-ordered streets; its gardens are fresh

and fragrant with roses; and around it curves the shining silver of its river. Its charm is one of atmosphere rather than of objects, though you can, if you wish, 'go sightseeing' here."**

And, if you do go sightseeing, you will walk, not only through the colonnades of the Plaza Independencia, and by the Atheneum and Municipal Building on the Plaza Libertad, but across the broad expanse of the Plaza Constitution, past the old Spanish Government Building, and up the steps of the Cathedral which flanks the most famous of the three squares in this city of agate and amethyst. The Cathedral is dedicated to St. Philip and St. James—the patrons on whose Saint's Day the explorer Solis, floating up the broad Rio de la Plata, glimpsed a promontory rising above the smooth waters and exclaimed: "*Monte video!*" (I see a mountain). Its generous facade gives an immediate impression of amplitude and friendliness. In spite of the fact that its substantial towers rise to a height of over one hundred and thirty feet, it has the prevalent Uruguayan effect of being wide-spreading rather than lofty, approachable rather than awe-inspiring; and at the times when its splendid organ is being played, the sensation that the stranger is welcome in its sacred spaciousness, becomes intensified. It is permeated by the peace that passeth all understanding—the peace of God, descending, like a benediction, on the peace of Uruguay itself.

I have no wish to seem to catalogue the sins of omission which the visitor to South America commits. Therefore, having just said that it is a mistake to slight Montevideo in one's haste to reach Buenos Aires, after leaving Rio de Janeiro, I hesitate to say that it is also a mistake to take the shortest route between Buenos Aires and Santiago! And yet I feel impelled to do so; for a voyage through the Straits of Magellan—waters of infinite danger and infinite glory—and a sojourn in Magellanes,

* Fannie H. Gardiner in *Bulletin of American Republics*, December, 1909.

**Francis Parkinson Keyes in "*Silver Seas and Golden Cities.*"



"A CATHEDRAL EQUALLY PICTURESQUE AND IMPRESSIVE DOMINATES THIS PLAZA"—
In the port of Castro on the Island of Chiloe "its sphere or influence must necessarily be limited; but
yet, of all the Cathedrals at which I have offered my own pennies and my own prayers, there is none
which I recall more poignantly."



THE CATHEDRAL OF SANTIAGO IS THROGGED WITH CHRISTMAS CROWDS

"It surmounts the Plaza de Armas, scene of one of the favorite *paseos* of the city. There is no better example of the fact that the rites of religion are an integral part of the life of the people than the proximity of this popular promenade to the Cathedral."

the southernmost city in the world, and the adjacent pampas of Patagonia and Tierra del Fuego, is one of the supreme experiences that can come in a traveler's lifetime. So is the northward cruise through the "canals" by way of the "inside passage," nearly a thousand miles long, which lies between the mainland of Chile and the countless islands strung along her coast: a cruise which may be taken in the smallest of steamboats, for the "passage," nowhere wide and almost impenetrably narrow in many places, is not navigable by large ones; and strong currents, high winds, dense fogs and hidden rocks make progress of any kind not only difficult but dangerous. But the journey through it is one of incomparable loveliness for all that: snow-capped mountains rise above richly verdant woods; dazzling glaciers shine in deep ravines; cascades gush in sparkling foam over rugged rocks; and around every bend of the land-locked canals, at the end of every swift-flowing channel, are more forests, more waterfalls, more mountains, each one lovelier than any seen before.

When the Gulfo de Pena has been passed, and sheltered fjords have been reached again, the little steamer slips quietly along the coast of the Island of Chiloe, and finally pauses at the port of Castro. The countryside is Arcadian in aspect, the little town with weather-beaten houses along its water front so isolated that it seems as if no contact with the outside world had ever reached it, or ever could. And yet, having walked up a quaint steep street, stopping on the way to buy hand-woven blankets colored with vegetable dyes, we reach at the end of it, a plaza almost as impressive as it is picturesque; and, dominating this plaza, a Cathedral equally picturesque and impressive! Of its history I can tell you nothing; the details of its ornamentation are insignificant; its sphere of influence must necessarily be limited; but yet, of all the Cathedrals at which I have offered my own

pennies and my own prayers, there is none which I recall more poignantly. For here is "manna in the wilderness" for those who seek for it in the all-encircling solitude; and to blessed bread and consecrated wine a new significance is given.

The Cathedral of Santiago was not my favorite among the countless churches of that "violet-crowned" city—for, no less than Athens seen from the Acropolis, it evokes this title when beheld at sunset from San Cristobal, with the amethyst haze which transfigures but does not obscure hanging over it, and the *Cordillera*, with its snow set on fire, looming behind it. The church I loved the best was the one dedicated to San Francisco, which stands at the corner of the Alameda and the little curving cobblestone street where I lived. And almost every morning, on my way from my gray-colored *casita* to the flower market, I rested for a few moments in the cool darkness of this sanctuary where the little image of the Virgin which the *conquistador* Valdivia always carried before him on his saddle, still rises above the main altar, supported by the figures of twin angels. But though it was San Francisco that captured my sentiment and my affection, my reason bade me acknowledge that the Cathedral, constructed and decorated after the Italian manner, was one of the finest churches in South America. I passed it frequently, for the Plaza de Armas which it surmounts, is the scene of one of the favorite *paseos* of the city; and every evening the young men line up along its sidewalks to watch the well-chaperoned *senoritas* pass in orderly review between them. There is no better example of the fact that the rites of religion are an integral part of the life of the people and not observances set aside for Sunday only, than the proximity of this popular promenade to the Cathedral, and the naturalness with which the worshippers at a service leave these to join in the colorful parade and vice versa. They see noth-

ing in the least incongruous in mingling their pleasures and their prayers; and that, I believe, is the way David must have felt when he exclaimed: "I was glad when they said unto me 'Let us go into the house of the Lord'."

My own most glowing memory of the Cathedral is that of seeing it thronged with the Christmas crowds for midnight mass. In the great square outside, tiny multicolored globes flashed amid the exotic trees; and inside, the illumination was even more striking. The nave and transept, no less than the spacious choir and the silver altar, were literally ablaze with lights, and the fragrance of myriads of flowers mingled with the perfume of incense. As the *Adeste Fidelis* rang out, I felt that it could not have been sung in more vibrantly glorious a setting, and as the strains of this faded away it seemed to me that the words of another hymn were blended with those to which I was actually listening:

*"In the beauty of the lilies Christ
was born across the sea,
With a glory in his bosom that
transfigures you and me;
As he died to make men holy, let us
die to make men free!
While God is marching on."*

My visit to La Paz, which, though it is the highest capital in the world, lies in a huge bowl in the encircling mountains, providentially fell at the time of the *Fiesta de las Alacitas*—"The Feast of the Little Things"—when the city is filled with the *cholas*—half breeds—and Indians then come in from all over the countryside to sell their bags and blankets, their pottery and furs, their silverware and copperware. Every street and square was congested with their booths; and against the exquisite facade of the little Cathedral—most beautiful perhaps of all the facades in a city as rarely rich in these as it is in delicately carved doorways—their colorful costumes of green and blue, rose and

orange, immeasurably striking at any time and at any place, seemed to become gorgeously intensified. The Indians were entirely at home as they clustered around the Cathedral, sitting, standing, selling, shouting. But they did not spend all their time in barter; between their sales they slipped in and out of the building about which they were grouped. The earliest service in the morning and the latest one in the evening were alike thronged with them; and between the services, there were always many kneeling before the altars, some with bent and some with lifted heads, but all immobile, all devout, their garments glowing above the sombre pavements, their dark faces gleaming.

The Cathedral in La Paz does not stand on a square, like most of the South American Cathedrals, but on the corner of two narrow streets; nevertheless, the vitality with which these are crowded seems to overflow and pass through its portals; it is permeated with this as predominantly as the Cathedral at Rio de Janeiro is permeated with pomp, and the one in Montevideo with peace; and neither the luxuriance of the trees and flowers in the plaza before the Cathedral at Santiago nor the graceful charm of the planting which characterizes the plaza before the Cathedral in Castro, is missed in La Paz because it is so uniquely colorful even without these. But the Cathedral at Cuzeo, for all its stateliness, seems to imprison the trage-

CATHEDRAL DEDICATED

Edifice at La Paz, Bolivia, Under
Construction Nearly Century.

LA PAZ, Bolivia, December 26, Associated Press—The local cathedral, construction of which has been going on for nearly a century, was dedicated at Midnight Christmas night with the "Te Deum," the hymn sung at occasions of special thanksgiving.

It is said that the cathedral has the largest organ in South America, with 64 registers and 4,500 pipes.



THE TRAGEDY OF CENTURIES SEEMS IMPRISONED IN CUZCO CATHEDRAL.

"There is a quality of starkness in the dignity of its plaza as if the slaughter, which over and over again made it run red with Inca blood, had left a fatal imprint."

dy of centuries; and there is a quality of starkness in the dignity of its plaza as if the slaughter, which over and over again made it run red with Inca blood, had left a fatal imprint. The facades of the fine buildings with which this plaza is flanked—among them a university and two churches beside the Cathedral—render it impressive; and in recent years it has been relieved of some of its former barrenness. But it is not an abode of joyousness and light, and one feels that it never could be.

The Inca monuments are so stupendous, that even in ruin they are an overwhelming revelation of the supreme grandeur that once was theirs; but magnificent as they are, they do not blind the sojourner to the splendor of the art and architecture which Spain superimposed on the art and architecture it destroyed. "The Cathedral, in spite of the hideous surface-covering of gray paint divided

into neat rectangles by stripes of white, with its ancient, inner walls have recently been defaced, is a superb building; its central choir is exquisitely carved, its high altar is of solid silver; while the pictures and the woodwork with which it is adorned, and the jewelled monstrance which it guards have the beauty of true art as well as great antiquity. The stone facades of the Compania Church and the adjacent University—founded in 1692—the pulpit of San Blas—a miracle of wood carving—the majestic doorways surmounted by coats-of-arms; the wonderful paintings, fabrics, silver, and furniture, treasured in private houses as well as in public buildings . . . all these surpass anything of the sort we saw in South America and bear comparison with anything we saw in Spain itself. It is startling to find them in a city which, even today, is remote and secluded, and which long was accessible

only after weeks and weeks of journeying; and outlasting the era of Colonial Spain, they still serve as manifestations of the luxury of living and worship which was carried to the most distant parts of that far-flung empire."⁸

This is the way I described my own impressions of Cuzco's ecclesiastical landmarks immediately after my visit there. And a little later, I was flattered to find, in reading Bryce's "South America — Observations and Impressions" — still the most useful and delightful general work on the subject, in spite of the fact that a score of years have passed since it was written—how nearly my viewpoint had coincided with that of a far more distinguished traveler. "The Cathedral, if not beautiful, is stately, with its two solid towers and spacious and solemn interior," he writes. "One

is shown a picture attributed to Van Dyck—be it his or not it is a good picture—and an altar at which Pizarro communicated, and a curious painting representing ceremonies observed on the admission of monks and nuns in the seventeenth century. But what interested me most was a portrait in the sacristy, among those of other bishops of Cuzco, of the first bishop, Fray Vicente de Valverde. It may be merely a 'stock' picture, made to order at a later time like those of the early Popes in the basilica of St. Paul at Rome. But one willingly supposed it taken from the life, because the hard, square face with pitiless eyes answered to the character of the man, one of the most remarkable persons in the history of the Spanish Conquest, because he is as perfect an illustration as history presents of a minister of Christ in whom every lineament of Christian character, except devotion to his faith, had been

⁸ "Silver Seas and Golden Cities," by Frances Parkinson Keyes.



THE CATHEDRAL AT AREQUIPA IS A LONG AND HANDSOME PILE

Rebuilt after the earthquake of 1868, and occupying more than half of the plaza. It contains a picture attributed to Van Dyck.



"FOR LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD"
All South American Cathedrals are epitomized in the supreme statue of the Christ of the Andes, surmounting the Upsalata Pass in the mountains between Argentina and Chile.

effaced. . . . Of the other churches, the most externally handsome is that of the Compania (the Jesuits), with its florid north facade of red sandstone, a piece of cunningly conceived and finely executed ornamentation superior even to that of the church of the same Order at Arequipa. * * *

Having so immensely enjoyed what Bryce wrote concerning the churches of Cuzco, I was not unprepared to enjoy what he wrote concerning the churches of Arequipa. He fails—perhaps out of consideration for Peruvian sensitiveness—to mention that while the exterior of the restored Cathedral is most imposing, the interior, which has been mercilessly whitewashed, is at present bare and forbidding of aspect, though time will doubtless mellow it. Neither does he stress the fact that viewed from the Andean glow reflected from the three great guardian mountains, Chachani, El Misti, and Pichu Pichu, the churches, like everything else in this dreamy drowsy city become transfigured with incomparable radiance—for nowhere else in the world, except perhaps in Java, are there such sunsets as there are in Arequipa. But aside from these two rather significant omissions, Lord Bryce's description is comprehensive and vivid. "The plaza, less ample than that of Lima, is hardly less striking, with the great pile of the Cathedral occupying more than half of one side of it, arcades filled with shops bordering the other three sides, flowers and shrubs planted in the middle," he remarks. "The Cathedral is a long and handsome pile, rebuilt after the earthquake of 1868, with the invariable two western towers, and an unusually spacious and unadorned interior. It contains a picture attributed to Van Dyck. There is only one other church of special interest, that called the 'Compania,' i. e., church of the Company of Jesus. Everywhere in South America the Jesuits were numerous, wealthy, and powerful till their suppression in the middle of the eighteenth century; and here, as in many Italian and Spanish towns,

their churches are the most profusely decorated without and within. The north facade of this one, built of reddish grey sandstone, is a wonderfully rich and finely wrought piece of ornamentation, and the seventeenth century pictures and wood carvings of the interior are curious if not beautiful specimens of the taste of the time. There are scores of other churches and convents, far more than sufficient for a city of thirty-five thousand people. Their bells clang all day long, and clerical costumes are everywhere in the streets. The city was always an ecclesiastical stronghold."

It still is and probably always will be; and for this reason it seems peculiarly appropriate to bring our Cathedral tour to a close within its quiet gates, where the chimes toll off the hours, and the scent of incense drifts upon the breeze. But after all it is not in any one Cathedral of South America that all are epitomized; it is at the foot of the supreme statue of the Christ of the Andes, surmounting the Upsalata Pass in the mountains between Argentina and Chile. Through this pass once advanced the liberating armies of San Martin; but armed troops no longer march there. Instead the figure molded from the melted bullets of antagonists who had laid aside their weapons, crowns the border line which once divided ancient enemies—a significant and sublime embodiment of benignity and beauty. It towers above lofty slopes that fold into each other in long triangles of deep mysterious blue and glittering white; an all encompassing quietude surrounds it; but in the stillness an immortal message seems to vibrate through the silent air—the message which the Prince of Peace left to all his worshippers—the message without which Cathedral builders would have labored in vain:

"For lo, I am with you always, even unto the end of the world."

Tance Parkins Keyes.

The Ancient Glass in Wells Cathedral

An Account of the Painstaking Cleaning and Restoration Work Recently Completed

By the Reverend Christopher Woodforde, B.A.

THE City of Wells, although it contains less than five thousand inhabitants, is to numberless people the perfect example of a town that has come down to us in all its stately and peaceful beauty from the Middle Ages. There is no space here even to notice the moated Bishop's Palace, the gateways, the Vicars' Close and the other medieval buildings. Others have described the Cathedral itself; its superb west front seen across the green Close; the harmony of its exterior whether seen from among the trees on the hill to the southwest, or from across the meadows to the east or south, or from high up on the Mendip Hills to the north. Inside the Cathedral the east end of the choir, the graceful pillars of nave and retro-choir, the sweep of stairs up to the Chapter house remain vivid in memory long after surprise at the inverted arches and clock has waned.

In recent years the Cathedral has been made yet more beautiful by the cleaning and rearranging of the medieval glass. The Cathedral's own glaziers, working within the precincts, have, under the direction of the Reverend Dr. J. Armitage Robinson, the Dean of Wells, slowly and carefully dealt with the glass panel by panel, light by light, window by window.

We may now proceed to tell in rather more detail of what has been done.

The Golden Window—This name has by common consent been given to the great east window of the choir. Of its kind it is unrivalled in all Christendom. In the main, its coloring is green, gold and ruby. As the Dean has said, it suggests a meadow

full of buttercups and daisies with a patch of red poppies here and there. It represents "the Stem of Jesse"—"There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots" (Isaiah XI:1). So we see Jesse reclining at the bottom of the window. From his body issues the thick silver "stem" which spreads its silver branches throughout the window. In the middle light is the figure of the Blessed Virgin Mary with the Child, and, above, the Christ crucified, which dominates the whole. The "Jesse Tree" was a popular subject through the Middle Ages with the English glass-painters; portions of a large number remain, but the Wells example is apparently unique in the position given to the Crucifix. The date of the window is about 1330. Among the figures of the ancestors of Christ and the prophets who foretold His coming, David with his harp and Solomon with a model of the Temple stand out clearly.

Much rearranging of glass made it possible to complete and name nearly all the figures. By the end of 1924 this part of the work was safely accomplished, and the window once more glowed with all its original splendour.

The Doom—Work on the east window ceased for a while in order that the Lady Chapel windows might be dealt with at once, but when these were secured the choir windows received further attention. The large tracery lights of the east window and of the pair of clerestory windows next the east window are filled with the subject of the Doom. The figure of



WELLS CATHEDRAL FROM THE SOUTHEAST ACROSS THE "SWAN POOL"

There is harmony in its exterior whether seen from the hills on the southwest, or from the meadows to the east, or from the Mendip Hills on the north.

Christ in Majesty, the focus point of the scheme, in the middle tracery light of the east window, is, unfortunately, fragmentary. But there are fine fig-

ures of kings, queens and bishops rising from tombs with evident signs of amazement and distress.

Saints in the Choir Clerestory—

Over the presbytery the glass of two windows on each side was taken out. It was very dirty and in a dangerous condition. Now we can see clearly twelve figures six feet high under intricate canopies which fill the upper half of each light. More patient sorting of fragments of inscription enabled the Dean to name all but one of the figures. This glass, an exceedingly fine example of fourteenth century glass-painting, is best studied not from the choir but from the aisles outside.

The Choir Aisle Windows—The large tracery lights of this series of decorated windows contain beautiful little scenes in fourteenth century glass. In particular we may notice that of our Lady and Child in the easternmost window but one in the south aisle, and that of St. Michael and the Dragon, the easternmost window in the north aisle. This latter is one of the most lovely things in the whole Cathedral. The series had hitherto hardly been noticed, even by those who came with the set purpose of examining the glass. One reason for this neglect was that about a century ago the glass on the south side was partially daubed with paint to prevent the sun from shining into the eyes of the choirmen as they sat in the stalls!

The Lady Chapel Windows—The east window, very much restored in 1843, was not touched. The four other great windows appear at first sight to be but a kaleidoscope of coloured fragments. As has been said, work on the choir windows was temporarily stopped in order to deal with those of the Lady Chapel, since they obviously needed immediate attention. Before describing the surprising "finds" we may remark certain parts of the windows which are more than fragments. In the tracery lights of the north-east window are heads of patriarchs with their names, e. g., ASAR, RUBEN, GAD. In the south-east window heads of saints, e. g., CUTHBERT, JULIAN, URBAN.

This method of filling tracery lights is almost unique, certainly unique on such a scale. It appears again at York, but probably under the influence of the Wells school of glass-painting. Much canopy work remains in the south and south-east windows. In the north window is a delightful little panel showing two of the Magi. Our Lady and the Child and the third Magus would have begun another panel, but they are lost.

During the work of restoration several portions of inscriptions were collected. These have enabled the Dean to write a new chapter in the history of the Cathedral. It had generally been held that the building of the Lady Chapel was finished about 1325, under Dean Goldee. The inscriptions give the names of the donors, who were members of the Cathedral Chapter, followed by names of saints. Thus we now have, for example:

MAGI | STER : | HENR | [IC]
US : HUSE : | S : EDW | ARDU
[S] : [M] AGIST | ER : WILL'S
[:DE:K] ING | ESCOTE : | S' :
GREGO | RIUS :

And again

| MAGIST | [ER] : THOS :
DE | : LONGDUERE :

The conclusions from these and other inscriptions may be given in the Dean's words: "Now Henry Husee was the immediate predecessor of John de Goldee: he was dean from 1302 till his death in 1305. It is just possible that the window, or the portion of it commemorating him, may have been erected by his executors. But we cannot postpone the date very long, for William de Kingscote died in 1311, and Thomas de Logouere in 1313: both were canons, and it is almost certain that they commemorated their benefactions during their lives. Half a dozen other canons can be identified who belong to the same period." (From a pamphlet, *The Windows of the Lady Chapel at Wells*, to be obtained in the Cathedral.)

The date of the Lady Chapel must,



GRACEFUL PILLARS IMPRESS PILGRIMS TO THE RETRO-CHOIR

In recent years Wells Cathedral has been made even more beautiful by the cleaning and re-arranging of the medieval glass in its ancient windows.

therefore, be placed twenty or twenty-five years earlier than has been supposed. And, further, we have the glass dated exactly, a matter always

difficult, especially in the early days before it became the custom to insert the figures on the armorial bearings of the donors.



ST. MICHAEL IN SOUTH CHOIR AISLE

The West Window—This window is composed of three great lancets, of which the middle one is 31 feet high and more than 5 feet wide. The problem to be solved was of a different kind from those hitherto mentioned. As we look at the window now, we must first observe the side lancets. They contain all that is left of the glass presented by Bishop Creighton between 1670 and 1672. The four chief figures are Moses and Elijah, and King Ina and Bishop Ralph de Salopia beneath them. The end of the 17th century was a critical period for glass-painting in England, but this glass is very successful. "The

general effect . . . is extraordinarily light and gleaming. The prevailing tone is of delicate blues and greens in a field of gold; ruby, of course, is lacking, but a bright orange, approaching red, obtained it would seem by the use of a gold stain, is to be seen in a portion of Elijah's robe. The artist was more successful in his figures of Moses and Elijah than in that of Bishop Ralph; it may be that he followed some painting of the Italian School. The composition of the whole is restrained and dignified." (See the Dean's paper, *The Great West Window at Wells*, noticed in bibliography.)

The middle lancet had lost Creighton's glass and had been filled with foreign glass, of two types. The glass used is both beautiful and historically interesting, but it neither toned in with the glass in the side lancets nor fitted the space it needed to occupy. After the glass in the side lancets had been taken out and releaded by Mr. A. K. Nicholson of Gower Street, London, all the glass in the middle lancet was removed. Its place had been taken by new glass designed and painted by Mr. Nicholson. It represents the Transfiguration, a subject surely suggested by the figures of Moses and Elijah. The result is highly successful, and reflects the greatest credit upon all concerned.

The glass that was taken out has been placed elsewhere. Some of it consisted of panels representing the death of St. John Baptist. The glass originally came from Cologne and is of historical interest rather than of great artistic merit. It has been placed in the east clerestory of the north transept.

The rest of the glass is of great beauty and interest. It consists of four panels, which came from Rouen to Wells, representing scenes from the life of St. John the Evangelist,

taken from the *Golden Legend* of Jacobus de Voragine. The lights are brilliant with a masterly use of ruby, purple and blue. Here again the Dean made a most interesting discovery. He found out the existence of five other panels, if not from the same window, certainly from the same series. These were at one time in the great collection of glass in the chapel of Costessy Hall in Norfolk. A sale of this glass took place, and the panels passed into the hands of Mr. Grosvenor Thomas, but not before a full account of them had been written by an expert. (See bibliography.)

The Wells panels, which are made of very fragile glass, have now been set in the four-light window of the south choir-transept, where they can be easily seen, and at the same time are less exposed to wind pressure than in the great expanse of the west window.

The task of dealing with the west window was undertaken at the beginning of 1923. By May, 1931, Mr. Nicholson's glass had been fixed in the window, and a programme at once conservative and bold had been carried to a successful conclusion.

This account of the glass and its restoration is sketchy in the extreme. For the benefit of those who would like to read of it in more detail, a short bibliography is appended. In conclusion we would say that to those who come from across the water we extend a real welcome to share in the heritage that is ours. All we ask in return is that they help us to preserve our Cathedral for future generations, and that, before they go, they say a prayer for those who worship and serve in it.

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ST. JOHN BAPTIST IN NORTH CHOIR AISLE

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The other St. John panels are described in a very fully illustrated book by the late Maurice Drake, "The Costessy Collection of Stained Glass," pp. 14tt, plate VII.

Lifting Vision to Higher Levels

Annual Meeting of the Great Council of Washington Cathedral Calls Forth Inspiring Discussions

WITH fifteen members in attendance under the chairmanship of the Bishop of Washington, the annual meeting of the Great Council of Washington Cathedral was held on November 29th on Mount Saint Alban. Among those present were: The Dean of Washington; the Reverend Dr. William L. DeVries, Canon Precentor; The Reverend Dr. G. Freeland Peter, Canon Chancellor; The Honorable George Wharton Pepper; The Honorable William R. Castle, Jr.; The Honorable Alanson B. Houghton; The Honorable David A. Reed; The Reverend Dr. William Adams Brown; Dr. John R. Mott; Alexander B. Trowbridge; James Sheldon; Dr. Warren P. Laird; The Reverend Dr. ZeBarney Phillips and C. R. F. Ogilby.

The following were also present as guests of the Council: Philip Hubert Frohman, of Frohman, Robb and Little, the Cathedral Architects; Lawrence B. Saint, Director of the Cathedral Stained Glass Studio, and Earl Edward Sanborn, stained glass designer from Boston.

After a brief period of fellowship in the Memorial Reading Room of the Cathedral Library, the Council assembled in the great Choir of the Cathedral for its opening session. The invocation was delivered by Bishop Freeman.

In his report as chairman of the Building Committee, Dean Bratenahl reviewed the early beginnings of the Cathedral undertaking, outlined briefly the comprehensive plans for building the Cathedral fabric and completing the additional buildings, within the Cathedral grounds, and summarized the endowments which will be needed to carry out the purposes of the Cathedral Foundation as authorized by charter from Congress in 1893. The remainder of his report was devoted

to a discussion of the model for the main reredos, the iconography of the stained glass windows and sculptured bosses in the completed Cathedral, and other items in the symbolic scheme approved some time ago by the Cathedral Chapter. Members of the Council had an opportunity, in this inspiring setting, to study the model of the reredos, the windows created for the Chapel of St. Mary and the Chapel of St. John by Mr. Saint, two of the windows in the Sanctuary completed by Mr. Sanborn, and other features of the great Choir and Sanctuary.

The members attended the daily service of Evensong during which the Lessons were read by Dr. Mott and former Ambassador Houghton. Tea was served in the common room of the College of Preachers building where the concluding sessions were held.

Mr. Saint opened the discussion on Cathedral policy in stained glass with an interesting paper which was followed by Mr. Sanborn's report on his recent visit to Leon Cathedral in Spain and Chartres Cathedral in France to gather impressions intended to be helpful in his work for Washington Cathedral.

These two craftsmen were followed by James Sheldon of New York City, treasurer of the National Cathedral Association, who, in the words of Bishop Freeman, "loves art and religion and has been studying stained glass for nearly three decades." Devoting himself specifically to policies which he recommended to the Cathedral Council in order to "reproduce on Mount Saint Alban a beauty of color such as has not been achieved for five hundred years," Mr. Sheldon commended the Cathedral architects for laying down the principal that "color is always determined by climate and that, therefore, we should

seek our inspiration in the highest examples of mediaeval glass to be found in our own latitude. This policy transfers us bodily from England to Spain with the opportunity of stretching our latitude up to Chartres and Le Mans." Mr. Sheldon urged the frequent sending of Washington Cathedral representatives, including the architects, glass makers, members of the Building Committee and of the Council to the sources of highest inspiration in stained glass in Europe.

Financial statements were presented to the meeting in behalf of Corcoran Thom, treasurer of the Cathedral Chapter, by J. Alison Scott, the assistant treasurer.

Undersecretary of State Castle presented the report of the Ways and Means Committee which emphasized the importance of obtaining a larger volume of annual offerings through the National Cathedral Association. Mr. Castle said, in part:

"Our campaign for funds has, in the past, been concentrated, perhaps too exclusively, on the securing of large gifts. That phase of the work cannot be neglected even in these days, but it has seemed to all of us that the emphasis should now be placed on building up our roll of Master Builders. If we could only find them I believe that there are a thousand people in this great country who would agree to give a thousand dollars a year. If it were possible to reach this ideal, not only would our essential work be carried on but we could continue in an orderly way the building of the Cathedral itself. I realize that most Americans who have money left are giving to the chests and to the Red Cross to what seems the limit of their ability. Our appeal appears less urgent and yet is it not true that the Cathedral stands for something in American life which, if it were eliminated, would make all other courses vain? It is, after all, our background of Christian principles which makes us give up the gratification of our selfish desires to help our fellowmen. Is it not greatly worth our while to support to the limit of ability an institution which, broad minded and all inclusive, is the finest visible expression which we have of the Christian spirit? The Ways and Means Committee, therefore, believes that the greatness of the cause may be depended on to bring great results. But to accomplish this we need the earnest coop-

eration of all friends of the Cathedral.***

"This does not mean that we should relax our efforts to obtain and to keep members of the National Cathedral Association. These memberships maintain a nation-wide interest which is essential. THE CATHEDRAL AGE, which goes to all members of the National Cathedral Association, goes far to insuring continued membership. I see no reason why we should not have a membership in this Association of 50,000 instead of 10,000.***

"Of vital importance, also, is the National Women's Committee. Mrs. William Adams Brown has done a splendid work with the Committee and it is sad for us that she is to be away from the country for the next year. Some devoted woman must be found to take her place, actively to carry on the work.*****"

In the absence of Bishop Rhineland, Warden of the College of Preachers, his report was presented by The Reverend Malcolm S. Taylor, director of Evangelism of the National Commission on Evangelism of the Protestant Episcopal Church, who has recently become associated with the staff at the College of Preachers. It showed that during 1932 four hundred three men representing seventy-two dioceses and forty-one states had attended conferences at the College.

Canon Peter as Chancellor of the Cathedral reported briefly for the educational committee reviewing the present situation in the National Cathedral School for Girls and Saint Albans, the National Cathedral School for Boys.

The meeting was brought to a close with moving and inspiring remarks by Bishop Freeman, The Reverend Dr. Phillips and Dr. Mott, who concluded with these words:

"It is my privilege to sit on many boards dealing with many subjects, but I wish to say to you that I do not recall having had such an afternoon and evening as we have experienced today, nor do I recall having had my vision lifted to higher levels than in the discussions of these hours. This great project grows upon me more and more and as I envision it I recognize its incomparable place of importance. I feel grateful for the privilege that the Bishop and Chapter have accorded me in permitting me to play a humble part in these discussions."

The Bishop then offered prayer and pronounced the benediction.

Canons of Cambrai*

By Abbe Ernest Dimnet

Who Reveals How Two Pious Masons Risked Their Lives To Save War-Torn Cathedral Tower

IT is not without some melancholy that I sit down to pen the few notes I have been asked to contribute to this magazine. The religious history of Northern France cannot be told without constant references to past greatness that will never return.

The canons of French cathedrals are very nearly similar to those of the Church of England, except that minor canons are a distinctly English feature. Ten or twelve *titulary* canons make up the French bishop's council and assist him in the diocesan administration. At Cambrai they even were, till the seventeenth century, the archbishop's electors and not infrequently his antagonists in many particulars. A friend of mine once showed me in the diocesan archives a sixteenth century document alluding to a feud between the archbishop and his canons who insisted, against his will, on wearing crimson and carrying a sword. The present canons still wear crimson during the canonical services which take place in a chapel of the Cathedral twice a day, but they have no wish to carry swords. That ancient chapter of Cambrai was famous, under the *ancien régime*, as a nursery of great dignitaries. Four popes and more than two hundred bishops had belonged to it.

Beside the titulary canons there are, again as in the Church of England, honorary canons who are inducted in the same manner, wear the

same costume and enjoy the same privileges, but do not, or at all events, need not reside. I have been one of those honorary canons since 1919, and exemption of residence has meant a great deal for a man whose literary work makes habitual residence in Paris and frequent journeys a necessity. I revisit Cambrai once or twice every year, but I have not spent a night there for more than thirty years. Somehow the many letters from America sent to me at Cambrai, instead of to my Paris address, reach their destination, but they must be a nuisance to my resident *confrères'* secretary.

The historic Cathedral of Cambrai was a remarkable monument, built in the best period of medieval art and full of famous or, at least, interesting tombs. Most epitaphs have been preserved. It is no surprise to anybody acquainted with the history of the province to find that several Spanish governors of the town and quite a few English or Irishmen were buried there. Erasmus, who acted as secretary to Archbishop Louis de Berlaymont during five years, was ordained in the Cathedral. But all that is now recorded only on paper. In 1794 the revolutionary administration sold the building to a wrecker who, by 1798, had only left one tower standing, and that collapsed during a storm in 1808. Only Fenelon's palace, which communicated with the left aisle of the Cathedral, subsisted to speak of former splendor. The elaborate façade and a long wing were still visible when I was at school in Cambrai. The most intelligent among us would strive to reconstruct in imagination the magnificent pile which, not so very long ago, stood where we now saw nothing

*It is a pleasure to welcome to THE CATHEDRAL AGE the author of "The Art of Thinking" and "What We Live By," two books which have led thousands of readers into the deep water of contemplation. Abbé Dimnet believes that "The Art of Arts is the Guidance of the Soul." His article and photograph come to this magazine through M. Lincoln Schuster, of Simon & Schuster, Inc., his publishers.—Editor's Note.

except a solitary little park and a provincial theatre.

The church of Saint-Sépulchre which, after the revolution, was chosen to replace the Cathedral was part of a vast benedictine abbey founded in the eleventh century. This church was built in the seventeenth century on the site of an older one. Next to it stood, indeed still stands—converted into a post-office—the abbot's house where until 1905 the archbishops used to live. Though small for a Cathedral, Saint-Sépulchre is a large church, in graceful "jesuit" style. It contains a unique piece of statuary, a reclining statue of Fenelon by no less an artist than David d'Angers. The face of the noble archbishop is simply radiant with genius and spirituality and must have charmed many a schoolboy in love, as I was, with the writings and character of Fenelon. However, popular devotion makes even more of a Byzantine image of the Virgin, the work of an Italian artist, one Luca Santo, whose name inverted as Santo Luca gave rise to a universal belief that the picture was actually painted from life by Saint Luke. The tradition now five centuries old will not be easily eradicated.

The Cathedral, like its predecessor, was bound to know disaster. In 1850 it was badly damaged by fire, but this was nothing to what was to happen to it during the Great War. The Germans entered the town in August, 1914, and the occupation continued till, in October, 1918, the pressure of the British compelled them to retreat. No sooner were they out than they shelled the central section so heavily that it was completely annihilated. As usual, churches and especially church-towers came in for a large share of the firing. The tower supporting the Cathedral spire showed on the south and west walls two triangular gaps more than thirty feet in height and so alarming—I saw them—that the British general thought it safer to



ABBÉ ERNEST DIMNET
Honorary Canon of Cambrai Cathedral.

destroy the whole structure and gave orders in consequence. Powerful charges of dynamite were ready at the foot of the tower when two local masons, solely prompted by piety, asked permission to run up a slender pier which they thought might prevent the imminent collapse. This work could not be accomplished without danger to their lives, but they succeeded and the familiar tower, no matter how badly disfigured, was saved. Shortly after the Beaux-Arts administration took charge and, after thirteen years, the Cathedral, restored to its former gracefulness, was rededicated.

There it now stands a pathetic witness to the danger of existing near a frontier where for many centuries destruction has been as active as construction. Heaven forbid that some future canon may have to repeat the same tale and deplore the same vicissitudes.

Our National Cathedral at Washington

By S. Parkes Cadman, D.D., LL.D.



THE AUTHOR

IT WAS early decreed that the Cathedrals of Europe should be located in cities as the natural centers from which Christianity was diffused throughout surrounding territories. The great and beautiful church now in process of construction on Mount Saint Alban at our National Capital fulfils this venerable stipulation. In a very real and concrete sense, it is the heart of the nation's heart, gaining deserved influence not only by its situation on that sovereign hill named after Britain's first martyr for the Faith, but also by its distinction as God's House of Praise and Prayer for the forty-eight states of our Republic. Because the District of Columbia is the peculiar property of all our people, it is preempted by their chosen representatives and visited by citizens of every commonwealth included in the Federal Union. Consequently, it is of vital importance that religion, as the first business of an enlightened democracy, should not be overshadowed by secondary affairs, however essential these may be in themselves.

The wisdom and devotion of Bishop James E. Freeman, his honored predecessors and their able collaborators, have provided against such a contingency. The stately building arising as I write on Mount Saint Alban is a visible witness to the meaning of the Incarnation. Its appeal is felt, not only by congenial souls, but by all and sundry. As a skeptically inclined individual once remarked concerning Westminster Abbey: "it hypnotizes one into worship."

Recent times have been made more significant by a revival of the idea of the Cathedral as a popular monument built "to the greater glory of God," and for the spiritual edification of the multitudes. This revival is evidenced in the magnificent Liverpool Cathedral designed by Sir Gilbert Scott in a free and modernized Gothic style; in the great Gothic church of St. John the Divine now challenging the very selfhood of New York City from Morningside Heights, and in the one of which I am writing, the chaste and lovely Washington Cathedral, which bids fair, on its completion, to be the rival of Lichfield. These later churches differ from those of the mediaeval period by their recognition of the relatively larger importance of the congregations that already assemble in them. Hence their Crossings, where Nave and Sanctuary or Choir meet, are intended to seat the thousands of worshippers who crave the ministries of the prophet as well as those of the priest.

The appointed preacher faces the partly finished Transepts of the Cathedral at Washington, and finds the great Choir filled with expectant hearers. Behind him the Sanctuary enshrines the altar, with its traditional symbolisms expressing the cardinal truth that Christianity is first and last a religion of sacrifice. Beneath him are the various chapels which perpetuate the Norman and early English Gothic styles of architecture, and which are respectively dedicated to the elect servants of God and man. In the Bethlehem Chapel stands the Tomb of President Wilson, who

is so signalized as an exponent of the grace and benediction resting on those who seek peace and pursue it. His dust appropriately sets this chapel apart as the burial place of famous men and women who have wrought righteousness, or in any way contributed to the aggregate of human good.

When the Nave has received its capstone and the entire structure stands before the nation as its offering to the Lord, Washington will gain a distinction which no earthly government can confer. The site of the Cathedral is worthy of its unique splendor. It is indeed a suitable setting for so rare a jewel of the historic style of our devout ancestors. Mount Saint Alban commands a panoramic view of the Capital and its environs. The whole prospect reminds one of Browning's description in "The Ring and The Book" of the famous ring of "rondure brave" and "lillied loveliness." The church itself is the gem "of purest ray serene," adorning the surroundings which may be compared to that massive circlet of purest gold, and charged with memories men can never willingly let die.

Not only beauty as the highest form of usefulness, but the most practical ends have been forecasted by those who have made us their debtors by building this National Cathedral. Proceeding on the foundation so well and truly laid by its originators, Bishop Freeman has seconded their efforts in behalf of Christian education. The Cathedral School for Girls, already donated by the late Mrs. Phoebe Hearst, has been supplemented by St. Albans School for Boys. The College of Preachers for the training of preachers who shall become workmen needing not to be ashamed has been erected and connected with the Mother Church in a masterly way reminiscent of the well known corridor at Wells. The Bishop's House, the charming gardens, the Peace Cross in the Close, and last but not least the delightful parish church which cares for its local communicants, one and all deserve an extensive tribute to their respective merits.

I was privileged to visit the Cathedral on July the third of this dying year (1932), and to preach the sermon which was the least part of the Divine worship commemorating the character and the services of President Washington during the bicentennial year of his birth. The weather was auspicious, the summer sceneries at their best, the ordered commemoration reverent and impressive. As I walked in the Cathedral Close and surveyed the great church I felt that the best of the past was here relived in our troubled present to guide and cheer us.

Nor can it be questioned that future generations will recall with wonder and gratitude the era of renewed Cathedral building which could not be checked by the militant paganism that awoke after the World War. Here, at the very moment when the idea of a personal God was banned by those who catered to doubt and defeatism, He was pleased to inspire afresh the hearts of His faithful children, and to consecrate them to so noble an enterprise. Here, long after the founders and builders have passed to their reward, generations of men, women and children will bow in this House of Prayer, and give thanks for those whose labors were crowned by the end they achieved. Here, when our sectarian strife is buried in the oblivion which is its deserved doom, Christians will celebrate their oneness in Him who is the true Life alike of individuals and of Churches.

As I left Mount Saint Alban that never to be forgotten Lord's Day afternoon, I knew that God had forever sanctified it as a palace to entertain and a fortress to defend the Christ who is the Saviour of the human race. Surely all to whom this feeble tribute comes will help and pray for a Cathedral which is its own credential.

Construction Resumed on Grace Cathedral

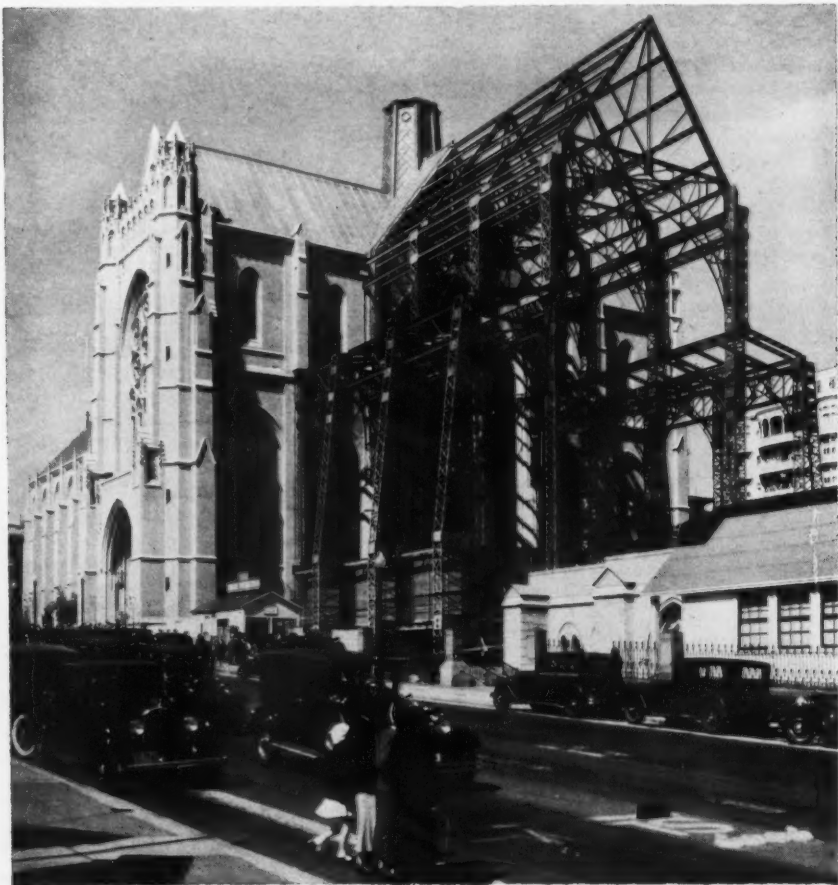
By the Very Reverend J. Wilmer Gresham, D.D.

The Inner Chapter of Grace Cathedral in San Francisco has authorized the enclosure of three bays of the Nave covering the present steel frame and making the space available as an additional working unit. The accompanying pictures indicate the problem better than could be described in mere words. Nearly 2,000 people including 1,200 men of the United States Navy worshiped under the steel girders during "Fleet Week" a short time ago. The space where they are now seen in the picture is part of the new section of the Cathedral.

Work has definitely begun and will continue until this unit is completed, it is hoped at Easter. The project, giving employment to hundreds of workmen and artisans, will add dignity and beauty to our city.

From a commanding site on upper California Street, the towers of the Cathedral will rise above the Golden Gate to greet alike the seafarer and the traveler from the land. With an exterior length of 340 feet and a maximum height of 230 feet the Cathedral will be the largest west of the Mississippi River and will take rank with the notable cathedral churches of the world.

All of San Francisco is interested in the resumption of the construction and many of





the newspapers have commented editorially on the subject. I quote the editorial which appeared in the *San Francisco Argonaut*:

"Whoever has stood in one of those ancient cathedrals which are the pride and glory of the Old World will not easily forget the experience. They have weathered the storms of centuries, they have stood the test of time, they have become the symbols of man's patient efforts to erect a fitting tribute to his Creator." * * *

Why Celebrate Armistice Day?*

By the Honorable Newton D. Baker

THOSE who are old enough to remember Armistice Day in Washington will, I am sure, share my memory, a huge surging crowd singing songs of deliverance and happiness and engaging in all sorts of extreme, and sometimes fantastic, manifestations, so urgent was the emotion that defied expression. But what went on here went on everywhere. The civilized world had simultaneously the greatest emotion of a human kind that men can

know. That was Armistice Day. It was the end of a war.

Still some people say, particularly young people, to us of middle age, "Why should we celebrate Armistice Day? Does that involve the celebration of war? Does it involve elevating war to a plane of admiration?" They can little know, I think, the emotions of those who were a part of the great event which culminated then.

So far as the soldiers are concerned,

the men who were on the Western Front, nobody who was not there can understand what Armistice Day means to them. It cannot be put in words, it cannot be painted by artists, however skillful; nobody can reproduce the long pain and suffering, the long concern and anxiety of the midnight fields of France, illuminated now and then by flares and flashes which brought death perhaps to the companion nearest to you, and seemed a reaching of death's hand for you every minute of the night. Then suddenly, on the 11th day of November, the Provi-



NEWTON DIEHL BAKER

*Extracts from an address delivered in the Great Choir of Washington Cathedral during the choral service on November 11, 1932, by the Secretary of War during the World War. It was preceded by the annual memorial service in front of the tomb of President Woodrow Wilson in the Bethlehem Chapel at which the Bishop of Washington spoke.

dential intervention brought universal peace. Each soldier could feel that his devotion had been complete and entire, and yet that he was saved from the fate which he had witnessed in so many others.

Nobody, I think, who was not of adult years in those days can remember the completeness and singlemindedness of the devotion of the whole people of the United States. The Army in France was their army. In an attempt to express our pride and affection we called them our boys. Every man, woman and child in the United States worked at whatever he could find for his hands to do. Prayers rang in great sacred places like this on every Sunday night, upon every day, for the safe deliverance of those who were there, and they were as deep prayers as human hearts have ever uttered. So when Armistice Day comes it reminds us of that.

They are precious memories that do not build war, but they do this, they remind us of a time when we were at our very best. The soldier thinks of it as a time when he was willing to make the great sacrifice. Those of us who were not soldiers, but were sustaining them with bowed heads and humbled by grateful hearts, remember that as a moment, those days as moments, of

such consecration for the cause and the faith which we held that we were willing that the sacrifice should be made. And so quite apart from the fact that war was involved in it, without attempting to add any glow to the pathos of war, we celebrate Armistice Day because it will always be a memory of a great faith, and when we think of it we touch the springs of perpetual inspiration.

Well, after the Armistice was over and the realization of the cost and purpose of victory had come to us, we began to try to find a philosophy without, I think, fully realizing how completely that war broke with the past.

If George Washington and Thomas Jefferson and their associates had to fabricate a new thing in the world to meet a new need, if they in fact ended one era and began another, surely the resumption of the world's activities after the World War imposed the same vast obligation and adventure. We can say that of all the people in the world at that time, no man so completely saw that we were at the dawn of a new era as that great patriot and statesman from whose tomb a moment ago we came here. With the foresight of a prophet he forecast the things necessary to be done and suffered for the sake of that new era.***

Prayer for the Building of Washington Cathedral

O Lord Jesus Christ, who hast taught us that all things are possible to him that believeth, and that Thou wilt favorably hear the prayer of those who ask in Thy Name; we plead the fulfillment of Thy promise, and beseech Thee to hasten the building, in the Capital of this Nation, of Thy House of Prayer for all people. Make speed to help us, O Lord, whom with the Father and the Holy Spirit, we worship and glorify as one God, world without end. Amen.

Eminent Opinion Regarding the Cath

From the President of the United States:

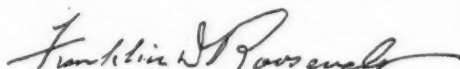
IN the course of time I hope that Washington may become architecturally an inspiration to the Nation. This hope will be achieved when there is beautiful architectural expression of the fundamental aspects of our democracy. Certainly one of these aspects, because it is the deepest spring of our national life, is religion. Therefore, as a wonderfully beautiful expression of religion, I watch with sympathetic interest the growth of the great Cathedral on the heights overlooking Washington.



From the President-Elect of the United States:

I AM very happy to learn of the splendid progress which is being made in the erection of the Washington Cathedral. Washington needs this great national shrine, and I am very certain that people all over the United States realize the importance of such a monument.

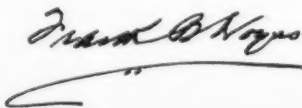
Please let me express to you my best wishes that the work may proceed to your complete satisfaction and be worthy of our great nation.



From the President of the Associated Press:

As a native son of Washington, I am naturally deeply interested in the Washington Cathedral.

Crowning the uppermost of the noble heights surrounding the National Capital, rising among lovely gardens, its exquisite beauty, its solemn grandeur and the broadness of purpose and doctrine of its builders make it in very truth a daily acknowledgment and service to God.



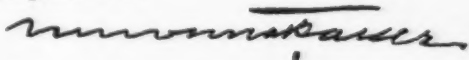
*Extracts from a brochure published by the Executive Committee for Washington Cathedral in which representative Americans authorize the Bishop of Washington to make public their views on the significance of the Cathedral enterprise.—*Editor's Note.*

Cathedral in The Nation's Capital*

From the Secretary of War during the World War:

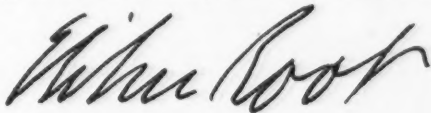
I AM very eager that succeeding generations, when they come to make up their judgment of us, should be able to say that our generation had faith and loved the things that are intrinsically true and beautiful.

The great Washington Cathedral will be a permanent monument to this quality in us. Only people who have broad religious tolerance and deep and abiding faith could erect so stately and beautiful a structure with so noble a purpose. . . .



From a Former Secretary of War and Secretary of State:

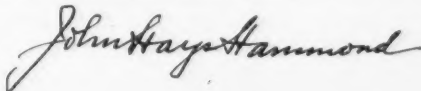
I AGREE that the building of the Cathedral is vastly important. Every year greater and greater multitudes of Americans throng the streets of Washington to see the Capital of their country and receive impressions through what they see that will affect their thought and feeling through life. They find there a city of great beauty dominated by many monumental buildings which assert and illustrate the power and dignity of the State. It is a State which has rightly separated itself from the Church and all forms of the Church. If there is to be in this same memorable picture, illustrating American power and wealth, a note of remembrance, of assertion, of inspiration for the spiritual life of America it must come from the faith and spiritual loyalty of the Americans who are not content to drift into a purely material civilization. In no other way can it come so well, so effectively, and so enduringly, as in the building of a great and noble Cathedral, open for the worship of all the world, and a monument of historic faith.



From an Eminent Engineer and Friend of Man:

THE Washington Cathedral, established on broad Christian religious principles, from contributions from everyone, for everyone, seems to me to represent our national strength, both religious and patriotic, in that as mankind should unitedly approach the same God, with great and simple reverence, so should we all serve our nation with great and united loyalty. . . .

It symbolizes—Have Faith in the Ideals of America.



Some English Cathedrals Revisited

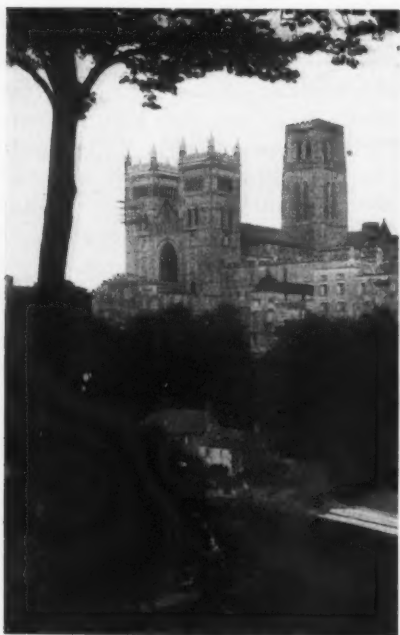
By Alexander B. Trowbridge

Member of the Great Council of Washington Cathedral

IN our study of English Cathedrals last summer we encountered several types of tourists. Some seemed actuated by a desire to be able to say they had broken the record for the largest number of Cathedrals visited. Others were satisfied to join a casually formed group and to listen to a verger expound the beauties of the precious structure to which he happened to be attached, only to hurry on to the next Cathedral town for a similar speedy inspection. Past experience in England reminded us that we too had been guilty of this same superficial attitude, so it was natural for us to decide to follow an entirely different plan—to see in a leisurely

way a small number of the leading Cathedrals. We wished for time to read, to buy and take photographs and to meet and converse with some of the church dignitaries to whom we were prepared to present letters of introduction.

Our journey was brought about by the unexpected invitation to the writer from the Bishop of Washington to join the newly formed Washington Cathedral Council as a lay member. Not having taken recently an active part in discussions and debates connected with stained glass, memorial monuments, church sculpture and the like, it was but natural to wish to renew an acquaintance made years ago with some of the inspiring Cathedrals of England. Statistics dealing with dimensions or with historical events were not the all important objectives of the journey, for these things are always to be found in the official guide books. We tried to follow Canon Crum's injunction to enjoy each building on its merits, not disliking the spire of Salisbury "because it isn't an octagon like Ely's, or to sigh in Chichester for the glass of York, or in York for the vaulting of Westminster." Thus we endeavored to appraise the aesthetic value of the old glass in Canterbury and York and to carry in mind as accurately as possible a picture of its scale, color intensity, harmony, and other features that set it apart and above the glass in other English Cathedrals. The all too prevalent habit of worshiping the ancient while snubbing the modern seemed especially unwise in view of the fact that most of our glass is yet to be designed and fabricated. Excellent examples of glass of high quality, made in England in recent years, gave us real pleasure to study. Likewise the study of sculpture in its scale and

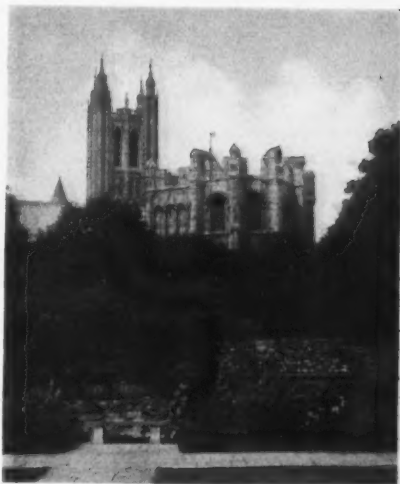


AT DURHAM WE HAD THE PRIVILEGE
of spending three days at the Deanery.

character came in for careful attention. A few photographs were secured to remind us of the examples that seemed appropriate for consideration at Mount Saint Alban.

It was a fortunate circumstance that led us to visit St. Paul's in London before setting out on the Cathedral tour. Here one of the surprises of the summer awaited us. Our memory of this great example of Wren's architectural skill did not include the term "loveliness," for it had always seemed in the interior a great pile of dignified, almost pompous Renaissance detail, good in scale, monumental in general effect but cold to the point of austerity. In the past few years loveliness has been added by the judicious use of color in mosaics, mural paintings and decorated choir stalls. It is mellow, warm, and inviting and it has not been over done. St. Paul's is now attracting worshipers through the beauty of its new decorations, an allurements somewhat lacking in the past.

While in London the writer met Mr. W. Douglas Carøe, the architect who designed and supervised the construction of the beautiful pulpit for our Cathedral, called the Canterbury Ambon, as well as the monuments to Bishop Satterlee and Bishop Harding. My call was made in the middle of the afternoon without realization that this hour is consecrated in all offices and homes in England to the ceremony of serving tea. And so I had the pleasure of discussing the proposed trip over tea cups, with the one man in London best qualified to give advice. He gave, as well, several letters of introduction which were most helpful. We were in agreement on many points, particularly on the difficulty of securing, in modern work, the "used" look that gives so much charm to old buildings. With our pneumatic chisels and machine made mouldings and carvings it is rare that we can secure the quality of true craftsmanship, a characteristic of all of the lovely architectural monuments of Medieval times.



THE NEW DEAN IN CANTERBURY
Was cordial to his American guests.

It was through Mr. Carøe's kindness that we met the Dean of Ely, Dr. Kirkpatrick, who, with his charming wife, entertained us at tea in the good old British fashion.

Armed with letters of introduction to both clergy and laymen attached to the Cathedrals we planned to visit, we began our tour with Canterbury. A greater experience with English customs would have influenced us to choose July for this trip. But not knowing how the month of August is used for vacations by many of the clergy, we went ahead with a plan that contained some disappointments. In Canterbury, however, we found Hewlett Johnson, the new Dean, at home and had the pleasure of joining him at luncheon in the Deanery. Certain changes had been made in this attractive old home during the first year of the Dean's tenancy which resulted in enlarged rooms, newly painted and decorated, all presenting a most hospitable and homelike air. Dr. Johnson looks the part of a well selected modern Dean. He is very attractive in face, figure and manner, most cordial to his American guests and radiates good health and good

spirits. Equally nice things could be said of many others who showed their interest in Washington Cathedral by extending hospitality to the unofficial envoys from America. We remember with much pleasure our brief acquaintance with the Bishop of St. Albans, whose heart is as big as his great frame. His attractive wife, who is by birth a Virginian, was also at home.

At Norwich we enjoyed the hospitality of Dean and Mrs. Cranage who in the midst of preparations for a vacation still had time to welcome American visitors. At Durham we had the delightful experience of spending three days at the Deanery as guests of Dr. Welldon. A separate story could be written of the whole hearted kindness of the Dean of Durham; of his wish to have us meet his friends living in the neighborhood; of his interest in America and American history; of the extraordinary library attached to the Cathedral, filled with treasures of Medieval book making.

At Liverpool we enjoyed an evening at the home of Major Vere E. Cotton, a lay member of the Chapter, who had charge of the production of the very unusual official guide book now in use. It is undoubtedly one of the best books of its kind in existence. Major Cotton's experience as a member of the Chapter enabled him to give us exactly the kind of information we were after—i.e., how to protect a Cathedral from the well meaning but ill advised efforts on the part of those who wish to present memorials that they intend to have designed and fabricated by men of their own choosing. Liverpool has devised strict regulations that are of great value to others faced with similar problems.

At Winchester we enjoyed a brief friendship with Mr. Atkinson, the architect in charge of the Cathedral, and with his wife and son. Mr. Atkinson is archaeologist as well as architect, and at the time of our call was engaged in separating and classifying

a large collection of sculptured fragments that had lain uncared for during a long period. He loves his work and is an artist in fact as well as in feature. It was a privilege to know him.

What may be said as to the value of such a journey? We witnessed the unfortunate effect of installing too many memorials—sometimes giving a house of worship the atmosphere of a museum. The ancient monuments were hardly applicable to our Washington project, for they were either too primitive or they represented periods of English architectural history when style revivals took place. Some of the more recently designed cenotaphs, particularly those devised to house volumes containing the names of the fallen heroes and heroines of the Great War, are fine examples of the work of architect and craftsman.

In sculpture we saw here and there figures that fitted well their architectural setting, but we concluded that our problem in Washington will consist principally in finding the right kind of sculptor—a man of superior technical skill who understands the necessity of careful biblical study before undertaking the difficult task of interpreting in stone the various individuals who make up the dramas of the Old and the New Testament. We need some one who understands instinctively the difference between architectural sculpture and museum or garden pieces. In the latter, complete freedom of action is both permissible and necessary. In architecture the sculptor must enter into team work and must accept the architect as captain of the team. Any other attitude will bring failure.

The study of glass was both entertaining and stimulating, but not conclusive. I have returned to America convinced that deep, rich color is desirable in a Cathedral church that is to appeal to all classes of worshippers. But our Cathedral is built of a cool quality of light colored limestone—a

quality that by itself might not give to richly decorative windows the right kind of framing background. We cannot change the stone work but we can add color as they have done in St. Paul's. I favor, therefore, the idea of asking the architects to consider the whole problem of color at the same time that the windows are being discussed. We could use tapestries, mural paintings, mosaics, gold and color on choir furniture,—warm upholstery in the Nave, beautiful hangings as curtains or portieres, etc.—enough to give a mellow tone to the interior. It appeals to me as of the greatest importance, deserving a special study.

Bishop Satterlee and his associates and those who came after him are entitled to the highest commendation for the breadth of vision that secured for our Cathedral one of the finest

pieces of church property in the world. It takes courage to spend money for land when you are especially eager for money to use in Cathedral construction. In Mount Saint Alban the great feature is an adequate terrain. This will give the visiting world a chance to see the architecture in a setting that will be rare among church structures. May we not properly hope that we shall continue to be influenced by the broadest considerations? May we not be guided by the conditions that are imposed by the climate and the latitude of Washington; and with full loyalty to the spirit of Gothic architecture of Medieval England, let us not be afraid to create new forms that will express twentieth century America with all the wealth of material and motive that such a plea includes.

NEARLY 50,000 SEND OFFERINGS FOR CHRISTMAS CARDS

From October 10th through December 27th approximately 47,000 friends of Washington Cathedral in all parts of the country sent offerings for the 1932 series of religious Christmas cards sponsored by the National Cathedral Association. Of this number more than 3,000 forwarded an offering in excess of \$1, the standard price for the set of 12 cards, so that their remittances might include a contribution to the "living endowment" of the Cathedral.

Returns for 1932 up to December 27th were some 96% of those received during the corresponding period in 1931—a very satisfactory showing in view of the fact that many people did not feel they could afford to send greeting cards this last Christmastide.

To all those who helped in distributing the Cathedral cards, the officers of the National Cathedral Association wish to express their deep appreciation. Readers of THE CATHEDRAL AGE will be interested to know that Bishop Freeman and his associates entered this field first in 1926 in order to lend the influence of Washington Cathedral to the movement for wider use of Christmas cards that emphasize the Holy Nativity. Since that time much progress has been made in supplanting semi-pagan or inappropriate secular cards with Christmas greetings at once Christian and artistic. Sponsoring organizations and the printers who create the cards have shared in this co-operative missionary effort.

With more than 1,000 pieces of mail arriving daily at Mount Saint Alban during the weeks immediately preceding Christmas, it has been impossible, obviously, for personal acknowledgments to be sent to all—although practically all letters asking specific questions or making constructive criticisms have been answered. Helpful suggestions are always received gratefully.

Plans for the 1933 series of Cathedral Christmas Cards will be announced early in the spring.

E. N. L.

Inadequate Finances Imperil Cathedrals

Extract from Second Report of the Cathedral Commissioners*

THE Commissioners have been profoundly impressed by the financial embarrassment of most of the Cathedrals. The prior claims of the fabric and the maintenance of services, in some cases the fall in value of agricultural properties, the expense entailed by the upkeep of the precincts with large and often historically valuable residences and, above all, the great rise in prices which has taken place since the amounts deemed suitable for stipends and other requirements were fixed, threaten to frustrate the laudable aims which the Cathedrals Measure seeks to attain. Even where stipends are regarded as a first charge or are guaranteed by the Ecclesiastical Commissioners, they are sometimes inadequate for the conditions in which the incumbents are required to live. Moreover, the Commissioners have received urgent complaints of underpayment, with which they cannot but sympathize, from various classes of persons employed in the Cathedrals. Specially hard is the case of many of the organists. The Commissioners attach great importance to the provisions embodied in the Measure regarding superannuation schemes. The provisions of the Clergy Pensions Measure will, the Commissioners hope, enable them to put forward a modest scheme for members of Chapters; and in not a few Cathedrals the Chapters have anticipated the intentions of the Cathedrals Measure by setting up superannuation schemes for lay clerks. * * *

The Cathedral Commissioners have no funds from which aid can be given. Unless the Ecclesiastical Commissioners are able to provide, and the Church Assembly agreeable to sanction, substantial assistance in the manner indicated in Section 20 of the Cathedrals Measure, it is clearly impossible to carry out some of the most useful provisions of the Measure. Nor is this all. Many members of Cathedral bodies are at present working under serious difficulties with praiseworthy devotion. The stipends of many Canons are, apart from stipends which some derive from archdeaconries or professorships, at face value lower than those of many of the beneficed clergy, and in actual value much lower, regard being had to the conditions in which they are required to live. The pay of the organist is often a mere pittance. Choir-Schools are maintained on the narrowest margin. In some cases an adequate number of lay clerks cannot be entertained; in others the remuneration paid to them is insufficient. The possession of some private income or employment in some additional occupation is becoming a *sine qua non* for the acceptance of Cathedral service. With the diminution of private incomes and the increase in the cost of living it will be increasingly difficult to fill Cathedral offices.

It is no exaggeration to say that, in no long time, unless remedial measures are applied, the standard of Cathedral services will decline, the great traditions of English Church music will no longer be maintained, it will become increasingly difficult to find competent candidates for the filling of vacancies, and the fabrics (even if these also do not suffer) will tend to become nothing more than national monuments deprived of the living inspiration which is the true essence of their existence. * * *

*When the Cathedrals Measure was first ratified by the Church of England, its provisions and the purposes for which the legislation was promulgated were explained in THE CATHEDRAL AGE. Later the appointment of the Cathedral Commissioners was discussed by one of their number. They devoted their first year to friendly and informal visits to 40 of the Cathedrals to which the Measure applies. The brief extract here presented is from the second report of the Cathedral Commissioners, bearing the signature of Viscount Chelmsford, as Chairman.

National Women's Committee Notes

A Brief Review of Recent Meetings Which Were Helpful

CONSTRUCTION work on the North Porch is now the only building in progress at Washington Cathedral and this will terminate with the completion of the second contract shortly after the first of January, unless the members of the National Women's Committee can bring in funds for continuing work on this united gift of American women to the Cathedral. Several columns of the Porch now rise to a height of about ten feet.

The continued employment of workmen assigned to this part of the Cathedral fabric is of even greater concern than progress on the building—important as that is to the members of the National Women's Committee. According to Philip H. Frohman, of Frohman, Robb and Little, the Cathedral architects, nearly one hundred per cent of every dollar expended goes toward employment of one kind or another. Labor in the stone mill and shops accounts for forty per cent; labor in the building for thirty per cent, and this includes stone cutters, stone carvers, brick layers, carpenters, roofers, contractors, the superintendent and office force at the building, and unskilled labor. The greater part of the architects' costs—which account for eight per cent—are in the preparation of drawings, giving employment to draftsmen. While the cost of materials accounts for twenty-two per cent of each dollar, the greater portion of this item is also in the labor required in quarrying, mining, preparation, fabrication, and transportation.

While the National Women's Committee is still far from its objective, having raised \$60,000 of the needed fund, there is every reason for faith in the ultimate success of this women's effort in behalf of the Cathedral. Several chairmen whose energies have been occupied by welfare or charity work or who for personal reasons have

been delayed, are planning to begin their activities for the Women's Porch after the first of the year. There are still states and communities in which it has not been possible to find leadership. The central office in New York is following up the contacts and suggestions necessary to securing capable leaders. But this takes time. As members of the National Women's Committee get into the work their interest in the Cathedral enterprise deepens and they become better and better spokesmen for it. Many individuals have been interested who will be lifelong friends of the Cathedral and others will give to the fund as soon as their personal obligations permit.

The Women's Committee is stressing the field which the Women's Porch offers as a lovely shrine for memorials to individual women in whose lives the Church has been a vital factor. A plan is being discussed with the architects to have certain units of the Porch set aside for such gifts. Memorials may be given from a single \$10 stone to an entire bay costing \$9,000. The appeal of the Women's Porch for such commemorative units is believed to be very great.

Recently the New York Committee, of which Mrs. Frederic W. Rhinelander is chairman, gave a subscription luncheon in honor of Mrs. William Adams Brown and in the interests of the Women's Porch. Invitations were issued to old friends of the Cathedral to bring new friends with them. So enthusiastic was the response that more than 100 prominent women of New York attended. The speakers at this luncheon, which was presided over by Mrs. Rhinelander, were Bishop Philip M. Rhinelander, Warden of the College of Preachers, Mrs. Brown and the Reverend Dr. Howard Chandler Robbins. The immediate returns in gifts amounted to more than \$3,000 and interest was

aroused which may mean much to the future progress of the Cathedral.

Mrs. Brown spent the week-end of December 3rd in Detroit, where she went to confer with Miss Frances Sibley about the work of the National Women's Committee in Michigan. She was the week-end guest of Mrs. Arthur McGraw, and the speaker on Saturday at a delightful luncheon at the attractive new Women's Club arranged by Miss Sibley and Mrs. Herman Page, wife of the Bishop of the Diocese of Michigan. At the conclusion of Mrs. Brown's address Miss Sibley made a strong appeal for the Cathedral as a necessity, not a luxury, in these times of distress, when the sustaining symbols of our Christian faith are more than ever needed.

The Honorable Charles Beecher Warren, former Ambassador to Japan and Mexico, and Mrs. Warren are warm friends in Michigan of Washington Cathedral.

A meeting in Princeton on December 13th at the Present Day Club ar-

ranged by Mrs. William Kelly Prentice, chairman in Princeton, was very well attended. Mrs. Clarence Blair Mitchell, chairman of the Diocese of New Jersey, spoke and showed the Cathedral slides.

In Wilmington, North Carolina, the Editor of THE CATHEDRAL AGE addressed a meeting arranged by Mrs. J. Walter Williamson, chairman of the Diocese of East Carolina, and Mrs. Mary B. Heyer. Canon Gummere spoke before a large group at Annapolis under the auspices of Mrs. Thomas H. Hart, wife of the Superintendent of the Naval Academy, and Mrs. Edward Simpson, National Women's Committee chairman in that community.

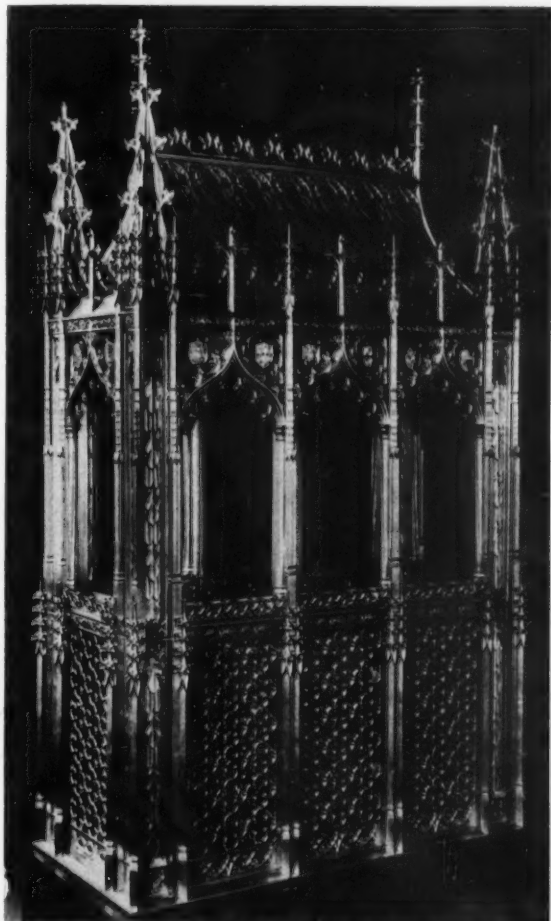
At the Women's University Club in New York Mrs. Brown and Canon Gummere were guests of honor at the regular Friday tea for members on December 16th. Afterwards Canon Gummere showed the Cathedral slides and Mrs. Brown spoke.

MARGARET PROSSER.



BICYCLES BRING WORSHIPERS TO THIS CATHEDRAL IN THE BELGIAN CONGO
Canon Anson Phelps Stokes sends greetings from Elizabethville—"the best planned modern town in the southern half of Africa."

Shrine Dedicated for Golden Book of Remembrance



THE SHRINE OF THE GOLDEN BOOK

The memorial shrine in which is to be placed the Golden Book of Remembrance, containing the names of all of those who have contributed to building the Cathedral of St. John the Divine, was unveiled and dedicated Sunday, December 4th, by Bishop William T. Manning at the close of the regular 4 o'clock services, at which the Bishop delivered the sermon. Every seat was occupied.

It was the first service ever held in the Nave since it has been enclosed. It was cold and dark except for a few lights here and there. The shrine, which consists of an oblong open structure of bronze, gold-plated, set on a polished marble base, has been placed on the south side of the Nave near the western doors at the entrance of what will be the Chapel of All Saints.

Near Dr. Manning stood Mrs. Marie Hunt Young, donor of the shrine, which is erected "to the glory of God and in loving memory of her husband, Andrew Murray Young," as the inscription records.

The clergy and trustees of the Cathedral, preceded by the robed choir of men and boys, and followed by the entire congregation, marched from the Crossing, which is the completed part of the Cathedral, out into the Nave. Just in front of Bishop Manning was carried his silver pastoral staff, presented to him some years ago by the Diocese of London, England.

The Very Reverend Milo H. Gates, Dean of the Cathedral, held a string on one side and Edward Bell, builder of the Nave, held a string on the other side, and at a signal the Bishop pulled the cord, which revealed the shrine. It is more than thirteen feet high, six feet, four inches long and three feet, two inches deep.

After prayers and a benediction, Bishop Manning turned to Mrs. Young and extended his hand, remarking so those about heard him, "We shall always remember this day." He was followed by Dean Gates and the Reverend Dr. H.

Percy Silver, rector of the Church of the Incarnation, of which Mrs. Young is a parishioner. Then the clergy and trustees, led by the choir, marched out.

In his sermon Bishop Manning expressed a wish that some one would donate the money to make it possible to use the Nave, which has no heat. * * *—(From the New York Times, December 5, 1932.)

In Memoriam

DR. MARCUS BENJAMIN

SCIENCE lost an eminent advocate and historian, the Church a valiant soldier, the Diocese of Washington a trusted worker, and Washington Cathedral its first lay Cathedral lecturer in the death of Marcus Benjamin, Ph.D., Sc.D., LL.D., which occurred in the National Capital recently. He won wide recognition in the scientific field as an editor and historian of important developments in chemistry and allied sciences. A native of San Francisco, where he was born in 1857, every one of his adult years had been crowded with achievement and good deeds.

When ten years old the future doctor of science removed with his parents, Edmund Burke Benjamin and Sarah Mitchell Benjamin, to New York city where he attended the public schools.

Two years were then spent at the City College followed by a course at the School of Mines of Columbia University.

Columbia honored him with a Ph.B. in 1878. An outstanding figure among the alumni of that great university, Dr. Benjamin was one of the five men from among 32,500 alumni to receive the University Medal in June, 1930.

His editorial interests in behalf of science began shortly after his graduation from the School of Mines. He contributed articles to the *Scientific American* on technical and scientific subjects and the *Annual Cyclopædia* published by D. Appleton and Company. Other editorial responsibilities included work as a member of the staff of the *Cyclopædia of American Biography*, handbooks of *Winter and Summer Resorts* and the *General Guide to the United States and Canada* for Appleton's for whom he served as editor-in-chief of their *New Practical Cyclopædia*, published in 1910. Dr. Benjamin later became a member of the staff of the *Standard Dictionary*, also worked on the *Universal Cyclopædia* and the *New International Encyclopedia* and wrote many articles for various magazines and publications.

In 1896 he became editor of the *New National Museum* in Washington, assuming editorial charge of its annual reports, proceedings and bulletins. He remained in that position until he retired on January 31, 1930, after being granted two extensions.

Dr. Benjamin had a life long interest in historical, patriotic and genealogical matters. A member of many societies founded to advance these subjects, he held important posts in most of them.

On June 16, 1896, Dr. Benjamin was married to Miss Carolyn



DR. MARCUS BENJAMIN
1857-1932

Gilbert, daughter of Loring and Caroline Gilbert, of New York City, who survives him. She was an ardent collaborator with him in all his many-sided activities. He received several certificates for his services during the World War. The French government in 1919 conferred upon him the decoration of the Golden Palm with the rank of "Officier de l'Instruction Publique" and in 1923 he received the Order of the Crown of Italy, with the rank of Cavaliere from the Italian Government, later being promoted to the grade of officer.

Early in life Dr. Benjamin became a collector of autographs. His first step in this direction was to gather together letters of American scientists, notably those of the members of the National Academy of Sciences. A notable effort was in gathering a practically complete collection of the portraits and autograph letters of our American Episcopate for the Washington Cathedral Library.* He was also fortunate in preserving among Cathedral archives the academic hoods of the first two Bishops of Washington.

The Church always played a large part in Dr. Benjamin's life. After

coming to Washington he joined historic St. John's Church, Lafayette Square, which parish since 1918 he represented in Diocesan conventions. From 1925 to 1930 and again in 1931 he was a member of the Standing Committee of the Diocese. He urged the adoption of the Diocesan flag and was its designer.

In 1919 Dr. Benjamin was elected President of the Churchman's League of Washington; and had also been a member of the Laymen's Service Association, serving on its executive committee.

Bishop Harding appointed Dr. Benjamin the first lay Cathedral lecturer with a seat in the greater chapter of Washington Cathedral in 1911 and he had four reappointments to that office. As a founder of the Episcopal Church Home, Dr. Benjamin had served since 1924 as a member of its Board of Governors.

His devotion to scholarly pursuits was rewarded in the following academic degrees: Ph.B. from Columbia, in 1878; A.M. from Lafayette, in 1888; Ph.D. from the University of Nashville, in 1889; Sc.D. from the University of Pittsburgh, in 1905; and LL.D. from St. John's College, Annapolis, in 1910.

MRS. WILLIAM C. RIVES

At the winter meeting of the Washington Cathedral Committee held on December 19th at Sulgrave Club, the following tribute read by Mrs. Gibson Fahnestock was adopted with a rising vote:

The Washington Cathedral Committee, with heartfelt sorrow and a deep sense of its loss in the passing from this life to the life of the world to come of Mary Frederica Rives, records this tribute to her memory and profound sympathy to her husband and the members of her family. We call to mind the saintliness of her character, her abiding faith and wisdom, her unflinching generosity and sympathy and the help and inspiration which her courage, deep patience and lofty hope imparted to all with

whom she came in contact. During the years of her Chairmanship, she brought to our Committee an increasing vision of the glory of the work in which it is engaged, and the stimulating example of her devotion to Him to whose glory the Cathedral is being built. As an exemplar of Christian graces, she moved among us as a consecrated servant of her Lord.

"Each eye that saw her, blessed her;

Each ear that heard her was made glad."

The Washington Cathedral Committee will cherish her memory, and records this minute as an expression of the deep and lasting affection of its members.

*See "A Letter of Bishop Provost," on page 52 in this issue of THE CATHEDRAL AGE.



COLLEGE OF PREACHERS



FROM THE WARDEN'S STUDY

What is meant by a "memorable" sermon? Literally the word means "able to be memorized," or, in smoother language, "easily remembered."

The Ideal of Memorable Sermons

It connotes, not a recalled *emotional* excitement, but a *mental* image or impression, so clearly outlined, so deeply cut, that it has become a piece of mental furniture. Unfortunately, the word, like many others, has changed color: the mental connotation has given way to the emotional. Sermons are dubbed "memorable" if associated in memory with some pleasurable sensation, even though no clear idea remains of their content. The congratulations given us preachers at the church door usually mean no more than this. They tell as a rule of a certain satisfaction felt in listening to us, which is entirely consistent with complete forgetfulness of what we have been saying. We preachers, especially in these days, should aim to recapture the true ideal of "memorable" sermons. It seems to slip from our minds. Either what we have to say does not seem, even to us, worth remembering; or else we so over-load, or over-decorate, an admirable theme that we leave with our hearers only a blurred image, without clear outline or penetrating point. Hence our sermons, far from being easy to remember, are very easy to forget, and are forgotten.

* * * * *

Yet this need not be so. The remedies are simple and within reach of

all. First a modicum of imagination is required: enough, that is, to fancy ourselves frankly down among the people, in

Listening to Ourselves

the pews, listening with a discerning ear to our own proposed discourse. And, as we listen, we should be bent on discovering whether the arrow of truth which we are shaping, will, when discharged, find its mark and stick in mind and memory; or whether it will hit its target only to rebound and lie, inglorious and innocuous, upon the floor. All will depend on whether our sermons are abstract, or concrete; impersonal or personal; whether, that is, our purpose is to air some pet ideas of our own, setting them afloat to take their chance, satisfied with our own selfish satisfaction in the process: or whether we are keen, as a doctor is keen about his patients, or a shepherd keen about his sheep, that our people should get from us some really nourishing spiritual food which they can take home and live by. It can be done by any one of us. Chiefly it needs a certain attitude of mind, a sense of pastoral responsibility. And if we succeed in doing it, our hearers may not indeed remember us, but they will remember our sermons. Surely the main point is that the message, not the messenger, should be remembered. Whether at altar, or in pulpit, we should aim to stand, not *in* the way, but *out of* the way, between the soul and God. There could be no surer proof of useful preaching than this: that our hearers should go home

from our sermons entirely forgetting us, because wholly absorbed by the truth we have been telling them.

Then there is a simple yet effective rhetorical device which goes a long way to the making of memorable sermons, namely a careful

Summarizing Our Paragraphs

ful summarizing in a single sentence of each successive paragraph. This should be done either at the beginning, or the ending, or in both places, remembering the psychologists' praise of repetition. Incidentally this summarizing of our paragraphs, or points, will test the clearness and coherence of our thinking. For if each of our paragraphs will not fit into a single sentence, then there is something wrong with our paragraphs. We have strayed from the main track. We have brought in some irrelevant idea. We have stopped to make some side remarks or random observations which serve only to distract, confuse and worry our hearers. To make short summaries of our paragraphs is an admirable mental discipline. But it is more than this. It is an immense aid to memory. For, if the work has been well done, the essence of the sermon, distilled not by the vagrant attention of the hearers, but by the deliberate effort of the preacher, will cling to memory as naturally, and inevitably, as a proverb, or refrain, or slogan. In our people's recollection these simple summaries will clothe themselves again, without conscious effort, with some at least of the emphases, enlargements, illustrations, of the sermon as we preached it. That is to make a sermon "memorable."

One word as to the art of illustration. It plays a unique part. Often a whole sermon is carried, and carried

Why Pictures Are Helpful In Preaching

for a life-time, by one good illustration. Herein lies, at least in part, the potency of our Lord's parables. It is a disquieting feature in modern preaching that the parables are so neglected. Is this because, in our humility, they seem too difficult, or because, in our swollen vanity, they seem too easy? Let us believe, and hope, it is the first. For indeed the illustrative art is as difficult as it is powerful. But the least of us should work at it till he has gained some measure of success. And these rules may be found useful. First, never use an illustration unless sure that it is a good one and really illustrates the main point of what you have to say. Secondly, use very few, preferably only one, else, if there are several, by over-lapping, they may rub each other out. *One* illustration, carrying, not only the main point, but *the whole* of what we have to say, is the ideal. Thirdly, the best place for the illustration is at the very start. As soon as you are in the pulpit, hang out a picture to advertise the sermon. There can be no better introduction. It has been said that if one fails to win attention in the first half-minute, one's chance has gone save with a few. Also it has been said that most "introductions" to our sermons were better left behind in our studies. Which thing is true. But we are safe to get a flying start if we have a picture with us!

A PRAYER FOR THE COLLEGE OF PREACHERS

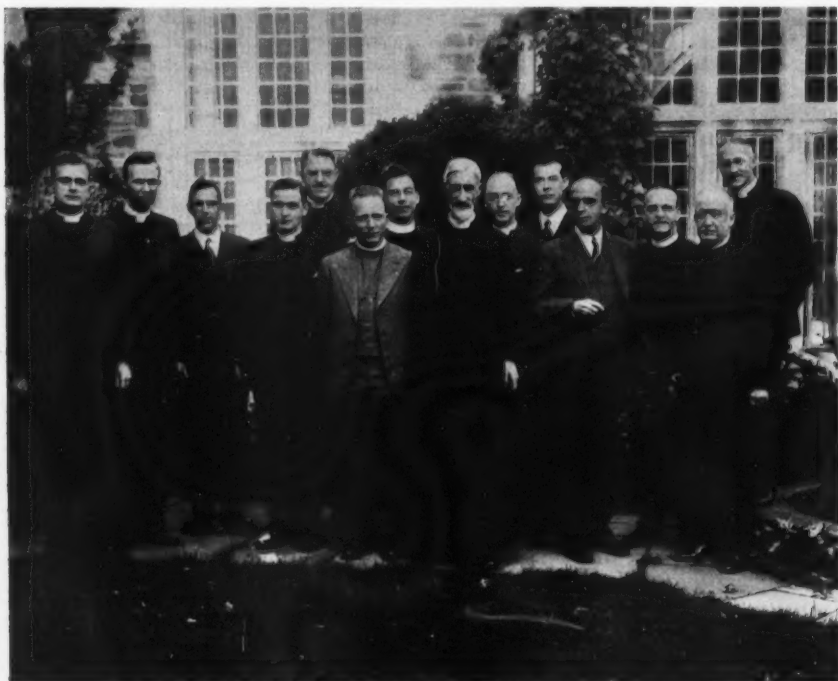
O LORD JESUS CHRIST, who through thy Holy Apostle Saint Paul hast taught us that faith cometh by hearing and hearing by the word of God; Grant to thy servants in this College so truly and effectually to preach the gospel of thy grace, that many may be brought to the knowledge of thy truth, and built up in the communion of thy holy Church, and so thy Name be glorified and thy Kingdom enlarged; who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.

CONFERENCE ON RETREATS AND QUIET DAYS

Something more than a year ago I read, "As a whole we priests are the most neglected group in the Church, though, God be praised! such institutions as the College of Preachers in Washington have arisen to lend a helping hand." Only a few realize how much a minister of the Gospel gives out and how much he needs guidance in replenishing himself. All vocations must be fed if those who are possessed of them are to attain to the full usefulness to which they are called. That not a few of us clergy revert to "common garden variety" Christians is undoubtedly due to our lack of sufficient supernatural food, giving out as we do often more than we take in. Again the most accomplished opera and concert virtuosi never cease to coach day after day, year after

year. But we clergy have no professional coaches in the various lines which compose our work to whom we can turn. We are full of faults, but not willingly. Our seminaries are good, in most instances excellent, and accomplish wonders with the far from mediocre material sent them by our bishops, but we use up and outgrow our seminary instruction. Besides, it is only after a priest has had actual parish experience of several years that he can fully appreciate the opportunity given him during his preparation. How many times in my life have I not wished that I might again go over my seminary courses!

A month ago I left the College of Preachers after a week's residence there. It was the greatest experience of my life, and I write that after due



CANON BARKWAY (IN CASSOCK) WITH CONFERENCE MEMBERS
He added dignity and spiritual sensitiveness to lecture contents.

consideration of what I am saying. The subject of the conference was *Retreats and Quiet Days*, but my experience was that of beholding the fair beauty of the Lord. I felt—I know—that I touched not only His garments but Himself. When a conference makes a man determine that he does not want to be nor do anything but what He wants him to be and do, that conference is something more than a success.

Canon James L. Barkway, of St. Albans, England, conducted the conference, giving daily a meditation, two one-hour lectures, two one-hour roundtables, and providing the subjects for the group discussions. Though the twenty-four clergy present came from Maine to Louisiana and as far West as the Rockies, representing practically all of the seminaries in the Church, with different backgrounds and a variety of experience, yet perfect harmony prevailed. No priest knew the theological position of any other, nor did he care; every man was not only willing but anxious to see what every other man saw. Because of their unity of purpose there was a loving understanding. It may be that the College of Preachers is going to destroy party lines within the Church. Let us hope so. Learned and gifted, admirably able to convey his knowledge to his hearers, yet no one was particularly conscious of Canon Barkway's presence. I think one may correctly say that he pointed to Christ and then disappeared. I have full notes of his lectures and meditations, but each time I look at them I find them of secondary importance, for we of the conference gained a new dynamic—a Christ dynamic. Canon Barkway is a perfect example of what a preacher and spiritual teacher should be for

he never injected his own personality between his hearers and Christ. That is exactly the role of a "conductor" in a retreat or quiet day, for neither depends on who or what the "conductor" is so long as he *conducts* the retreatants into the presence of God that *God may speak directly to the individual soul*. The last twenty-four hours were turned into a quiet day during which the necessary silence was observed, Canon Barkway leading in five meditations on *Consecration*.

But I have it from others who have attended more than one conference at the College that something of the same experience comes during each conference, and I feel that it must be so for the atmosphere and arrangements are right in every respect. The devotional exercises are right: Holy Communion, Morning and Evening Prayer, meditation, intercessions at midday, and compline at bedtime; the staff is right from the Warden to the servers in the refectory; the technique of the conferences is right; and, perhaps, the most right thing about the whole place is to have the competent sermon critic tell each preacher of the faults he has fallen into, and the equally competent elocution instructor help him to iron out the blemishes in his delivery, freeing him from artificiality and helping him to realize the best qualities of voice of which he may be possessed. No one else can do those things for a preacher, even if they dared. It is a healthy experience to get back into the lowest seat.

The Church in America can look for even better days because of the rise of the College of Preachers for it renews her servants' vision and strengthens their arms.

M.

CONFERENCE ON DOCTRINAL PREACHING

Canon Barkway—long, lean, bearded, soft voiced, refined, sincere—from the Anglican Diocese of Saint Albans, led the conference at the College of

Preachers from October 24th to 29th. His subject was, "Doctrinal Preaching." If any member had previous misgivings or thought the subject a

little antiquated the leader soon blew the dust away and contributed the most helpful conference the writer has yet attended. Not only did he give a wealth of usable material and clothe it all in fine raiment but the Canon added dignity and spiritual sensitiveness to the content.

There are three characteristics to a good sermon, doctrinal as well as any other, the leader said in his preamble. One, unity of aim. See the point, make for it, stick to it, stop when you get there. Two, lucidity. Clear speaking depends on clear thinking. Three, brevity. An artist is known by what he omits. So we were away to a good start.

The Apostles' Creed was the outline for the week. Lecture one was a consideration of the inferences on which we base our belief in God. Lecture two, What is God like? The loving Father, revealed in Jesus Christ. Lecture three: Everything centers here in "I believe in Jesus Christ." All Christian doctrine revolves around the Incarnation. Even the doctrine of the Trinity takes its rise and completion here. The leader paused here to emphasize an outline for a Trinity Sunday sermon: God as creative love, Christ as redeeming love and the Holy Ghost as sustaining love.

"He rose again from the dead." The resurrection was God's advertisement of the divinity of Jesus. There is no better attested event in ancient history and it is too late in the day now to pit a theory against a fact, against the evidence of eye witnesses.

"I believe in the Holy Catholic Church." Ah, we all do! But there has long been a difference in the fundamental premise here and that difference was very much in evidence during lecture and discussion. It was the high water mark of the conference. But whatever our interpretation we could, I think, agree with the leaders that the Church is the extension of the Incarnation.

A clear and practical lecture came

in here on the forgiveness of sins, Christ's most striking innovation. Men live dangerously because of the gift of choice, but power of choice is God's trust in man. Sin is seeing the better and choosing the worse. The modern attitude is, "Pardon me," and God says, "Forget it." But it costs God something to forgive as it costs us and men must fulfill the conditions of repentance, turn about, move away from sin and add God's will to their own.

The series closed with an inspiring as well as scholarly analysis of "I believe in the Resurrection of the body: and the life everlasting." The first clause was inserted to refute the Gnostic heresy that the body was evil. Its first form was, "I believe in the Resurrection of the flesh," but early Fathers saw that contradicted Bible teaching and changed flesh to body; not the resurrection of the nature-body but of a spirit-body, adequate for heavenly self expression. The life everlasting is not merely survival after death but life with Christ in God: quality rather than quantity. And best of all that life may be begun right here on earth.

The discussions were unusually practical and such great questions as the Virgin Birth, the Cross and the Atonement, church re-union, giving the Holy Communion to non-Episcopalians, modern easy going attitude towards sin, were faced without dodging. If agreement was absent the discussions seemed sincere nevertheless. It was a conference that greatly served in clarifying and consolidating years of thinking; loose ends of thought were gathered into a clearer unity. As the writer drove home with the week's fellowship in mind, an old verse broke with a new and almost wondrous light: "*God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.*"

V. C. F.

"HINTS ON READING"

BY CANON BARKWAY

‡

Preliminary Scrutiny

GO THROUGH the book as a whole before starting on the first chapter. Read the preface to discover the author's purpose. Study the table of contents to see its scope. Glance through the index to observe the subject's treatment. Survey the field as a whole, for the details will be much better understood when seen in their right perspective.

Reading in Detail

F. W. H. Myers said the three intellectual virtues were Curiosity, Candour, and Care. Use them all in reading a book.

Curiosity:—Let your reading be a personal interview with the author. It is his attempt to talk face to face with you. Keep alive throughout it the interest you would feel if this privilege were really given you, and make the reading not a mere monologue on his part, but a dialogue in which you do your share.

Candour:—Be frank with your author. Keep your mind alert, and don't easily agree with everything he says. Be prepared to answer him back. Put your comments into words by writing them in the margin. In order to do this concisely you will have to make your thoughts and impressions really clear.

Care:—Mark the significant passages on the first time of reading by putting a stroke on the right-hand margin. On the second time of reading at the left-hand margin. If the same passage is marked twice, you will know that it is an essential part of the author's message; and by having these passages marked, it will be easy on glancing through the book at a later time, to recapture the essence of his message.†

Make an index on the blank pages at the end of the book of the points that most struck you. In this way it will be easy to find them again. (This and following paragraph are, of course, for books you own.)

In order to make quite sure that you have really reaped the harvest in the book, it is wise to write out a synopsis of each chapter and to prefix it to each chapter in the book.

Adjuncts to Reading

Keep an Index Rerum in which you write the index you have made in each individual book.

Keep a Commonplace Book in which to write out in full any significant passages from your reading of books which do not belong to you.

A newspaper file containing cuttings of valuable articles which otherwise would be thrown away, may be a very real treasure house.

A wide-margin Bible is of great use in sermon preparation. In it you place references to relevant passages in books on your shelves.

*In addition to sending out books to the men who have been here, we think it is not beyond our reasonable duty to try to help the men in reading them. Even more important than knowing *what* to read is to know *how* to read. Many of our leaders have given useful hints to the particular conferences which they have led. But the somewhat detailed hints which Canon Barkway gave this autumn were so clear, definite and comprehensive that they seem to deserve a larger circulation and therefore, with his consent, they are printed here.—P. M. R.

†Light pencil marks may be made on library books, if erased after a summary is transferred to the reader's notes, or Commonplace Book.

CONFERENCE ON THE EPISTLE TO THE HEBREWS

The conference which met at the College of Preachers November 2nd-9th was decidedly a live conference. Upon assembling we found that we were from many states and many climes, from Arizona to Vermont, from Florida to Fond du Lac. After we were met together we discovered that we were to be instructed, inspired, and not infrequently amused by the Reverend Dr. Royden K. Yerkes of the Philadelphia Divinity School. Technically our subject was the Epistle to the Hebrews. Actually we studied "The Gospel of the Finality of Jesus Christ." So we went to work with enthusiasm and genuine interest.

It may be pertinent to remark at this juncture that, if any one invited to the College of Preachers has the idea lurking in the back of his mind that he is going off on a pleasant little vacation, he is due for a rude awakening. This is one of the very commendable features of the College. Solid work is required. The hours of close application make a real tax upon both strength and disposition. But it is good training. Especially provocative to steady thinking we found the writing out of our definitions of such theme words in the Epistle as "prophecy," "priesthood," "the Ascension," "the Session," and "sacrifice." When we came together in small groups to consolidate our thinking we made other discoveries. For instance, one group discovered a true Greek scholar hailing from Kansas. Other groups probably discovered nascent philosophers. It was a very interesting experience later on, however, to find that most of our scholarship and philosophy was indefensible. Well, we were there to learn and we learned.

Doctor Yerkes is a master of word exposition and his rendition of the whole Epistle at one sitting was a masterpiece of both scholarship and

artistry. His ability to bring down nebulous doctrines to everyday life and language is marked. However, he will live longest in most of our minds for his inimitable sidelights on the meaning of the word "peecusa."

Our group owes much to the Reverend Malcolm Taylor for his splendid presentation of the technique of prayer and meditation. It was evident that he had thought much, read widely, and contacted men of deep experience in this line. But beyond his technique he conveyed also the evidence of a deepening and growing personal inner life. Many of us came away fully determined to institute Schools of Prayer. Here was a new note ever so well worth the sounding.

To all of this was added a series of noonday meditations by the Warden given with rare charm and fine spiritual penetration. The Bishop has lived thoughtfully and he freely gave from a rich and ripe experience. Some of his meditations are unforgettable.

The writer has heard not a little criticism of Cathedral building in this age. Perhaps the strongest argument which could be countered finds expression in the College of Preachers which is so vital a part of the Washington Cathedral project. Here indeed is being brought to fruition one of the loftiest adventures in spiritual achievement imaginable. What other agency could so well make this contribution to the General Church—a definite stimulation of the prophetic voice of our ministry? The Cathedral through the College of Preachers is striving to create a wider comprehension of the basic contention of the Christian evangel and to furnish it with a more attractive and ready articulation. As one has put it, the College of Preachers is "making audible the voice of God."

L. V. L.

CHRISTIAN BIOGRAPHY IN PREACHING

On November 14th there gathered at the College of Preachers eighteen priests representing Dioceses as widely separated as Iowa, Rhode Island and Southwestern Virginia. The leader for the week's conference was the Very Reverend Henry B. Washburn, D.D., Dean of the Episcopal Theological School at Cambridge, Mass.

The general subject of the lectures was "Christian Biography and History in Relation to Preaching." Space is lacking for a detailed summary of the lectures or even a comprehensive outline. We present here a few of the "high spots" discussed fully in the nine lectures:

The clergy of the Church are part of a large succession which began with Christ, and ends with Him. Most people can get along most of the time without the services of men in other professions, but every person needs the minister. Hence the minister must be a man well informed, in constant contact with the thought of the past, and able to apply this to the present. The clergy must keep abreast of the advancement of thought and not depend upon momentum received from college and seminary.

All Christian institutions have arisen from attempts to manifest what men think of Christ.

The clergy must strive to maintain that consciousness of continuity in the Church which our great forebears had.

The great disease of the present is modernity. Acquaintance with the past makes one independent of the present.

Intensive reading with a view to the mastery of one small subject or short historical period is of great value.

The importance of studying Church History in episodes was stressed, as was non-partisan intensive reading.

The modern preacher must deal with the moods of the environment in which he finds himself. Example—the modern tendency to treat lightly the concept of sin, or to relegate it to the category of disease, thus part-

ing company with nineteenth centuries of Christian thinking and teaching on this subject. History brings back moral fibre into this and other concepts. The long view is superior to transient moods.

Christian history emphasizes the great value of frequent pastoral visiting "door-bell ringing."

The approach to the proper evaluation of present movements and problems can best be made by a thorough knowledge of the Church's long experience. So-called "Buchmanism," Church unity, and the minister in politics were used as examples.

The great doctrines of the Church such as the Incarnation, Trinity and Atonement have come not from theory but from life. The Sacraments come from the spiritual experiences of individuals and small groups supplementing the commands of Our Lord.

Opposition to "doctrine" is usually based upon a misunderstanding of the term. All living is connected with some sort of doctrine, social, political, etc.

Doctrine is best preached by illustrating in a life, as for example the Doctrine of the Trinity in the life of Athanasius.

A true prophet combines a knowledge of the past with the application of common sense, and the power to act.

There is danger in being too sympathetic and inclusive in one's thinking. Over-tolerance may reach the point of stalemate.

To stimulate thought preach occasionally on some type of Christian religious life or thought utterly alien to one's own or that of one's congregation.

In using biographical material don't point the moral, but let the story tell its own truth.

Following each morning lecture the men divided into discussion groups of six. The secretaries of these small groups presented findings to "conferences of the whole" which were led by Dean Washburn. Discussion topics dealt with points raised in the lectures as well as with other matters suggested by the lecturer especially for discussion. Included in this latter category was the matter of the "Laymen's Missions Inquiry." On the subject of confirmation instructions and the follow-up of candidates, Bishop Rhineland contributed many valuable suggestions.

After breakfast each morning the Reverend Malcolm S. Taylor, of the National Commission on Evangelism, conducted a meditation in the chapel. Many of the men were helped by Mrs. Arthur B. Rudd's elocution instructions, and by the opportunity to discuss practical psychiatric problems with the Reverend Herman Ebert.

At the close of the conference a resolution of appreciation was presented to Dean Washburn.

W. A. S.

A Letter of Bishop Provoost

By the late Marcus Benjamin, Ph.D., Sc.D., LL.D.

DURING the year the Cathedral collection of portraits and autograph letters of our American Episcopate has been further enriched by an interesting autograph letter of Bishop Provoost, the first Bishop of New York and the third Bishop of the American Church. Letters of Bishop Provoost are among the rarest of all letters of bishops; indeed, next to those of Bishop Jarvis they may be said to be the most difficult to obtain.

When the Cathedral collection was begun, the present writer was fortunate in getting in touch with one of the lineal descendants of Bishop Provoost and obtained from him a photostat copy of a four page letter. Later he also obtained a photostat copy of a letter from the collection of Mr. William Ives Rutler, Jr., Secretary of the Church Historical Society, to whom our collection is greatly indebted for various gifts of portraits and letters that could be spared from his own collection.

Meanwhile, the Cathedral collection received a most interesting document signed by Bishop Provoost of New York, certifying that Philander Chase, B.A., Deacon of the Protestant Episcopal Church, had been engaged by the Committee for the Propagation of the Gospel in the State of New York as a missionary with authority to preach, to administer the sacrament of baptism and to solemnize the matrimonial and funeral offices. It is dated June 12, A. D. 1798.

The signature is in a large bold handwriting, but is the only writing on the commission that is in the Bishop's hand.

Philander Chase, whose name appears on the certificate, was an alumnus of Dartmouth and was led into the ministry of the Episcopal Church by the influence of Bishop Provoost, by whom he was ordained to the priesthood in 1799. Most of his life was spent in missionary labors on the

Western frontier, and in 1819 he was chosen first Bishop of Ohio. To his efforts are due Kenyon College and Gambier Theological Seminary. Columbia recognized his attainments by conferring upon him the degree of S.T.D. in the first year of his episcopate. From 1843 till his death in 1852 he was presiding bishop of the Episcopal Church.

It was therefore with great pleasure that our collection recently received an additional letter entirely in the Bishop's own handwriting, as is shown in the accompanying illustration.

The signature has one peculiarity worthy of note. An apostrophe replaces one of the o's contained in the last name of the Bishop. This strange feature is shared by the signature on the photostat copy of the letter presented to our collection by Mr. Rutler, but is not the case with the signature on the commission.

This interesting letter came to the Cathedral collection as a gift from the Reverend Canon Stokes, who has become the owner of the valuable collection of bishops' letters formerly owned by Mr. Arthur R. Colburn of Takoma Park, D. C.

It will be remembered that Samuel Provoost was not only a member of the first class of seven that graduated from King's College in 1758, but, although next to the youngest in his class, was its salutatorian; later he became acting president of Columbia after the somewhat abrupt departure of President Myles Cooper, who described himself as:

A priest of English blood;
Who living lik'd whate'er was good—
Good company, good wine, good name,
Yet never hunted after fame.

Doctor Provoost was Rector of Trinity Church and Chaplain of the United States Senate when Congress convened in New York City during Washington's first administration.

Subsequent to his election as bishop

4413
 I was informed a few days ago by three different gentlemen that they had just seen a Box directed to me at the Elizabeth Town Ferry House in this City and in consequence of this information have at length got the said parcel of Prayers Books. I sincerely believe the threatening has been of avail in this case as well as the former. Such a strong party has been raised against the alterations that I am afraid we should not be able to keep the Books at present without danger of a Schism. The ostensible objection is that they were made without the sanction of a Bishop - but the thanksgiving for the fourth of July in all probability is one principal cause of the opposition. The sale of the Books has been very dull - only thirteen have been disposed of. Mr Ogden has given you an account of the extraordinary proceedings at Perth Amboy. I flatter myself our Convention in this State will be influenced by a more liberal Christian Spirit. I am Dr Sir with the most sincere regard
 your affectionate Brother & Friend
 N. York
 May 4th 1786.
 Saml Provoost

in 1786 he was consecrated with the Reverend William White of Pennsylvania in Lambeth Palace in London on February 4, 1787, by the Archbishops of Canterbury and York and the Bishops of Peterborough and Bath and Wells. He served as Presiding Bishop from September 13, 1792, to September 8, 1795.

Bishop Provoost resigned from his bishopric on September 3, 1801, but his resignation was not accepted by the House of Bishops, which, however,

consented to the consecration of the Reverend Doctor Benjamin Moore as Assistant Bishop. His home was on Greenwich Street in New York City, where he died on September 6, 1815, and his remains were interred in the family vault in Trinity Churchyard.

May I add in conclusion that the collection now contains a portrait of every bishop down to Bishop Hobson, who is No. 368 in the order of consecration, and letters of all bishops, excepting those of Seabury and Moore.

Bishop of Exeter Asks World Peace*

By James Waldo Fawcett

THE Right Reverend Lord William Gaseoyne Cecil, Bishop of Exeter, yesterday morning, preaching in the Great Choir of Washington Cathedral, summoned the English-speaking peoples of the world to be the peacemakers of the earth.

To a congregation which filled all the completed portion of the church, he explained how he had come to undertake his present visit to the United

States in behalf of world amity and order. He reviewed his own experience in the Great War of 1914-1918. "I lost three sons," he said, "and a fourth was cruelly wounded. Bombs fell from the air about my house. The church of my neighbor was blown to pieces. I know how difficult it is to forgive. But it is the spirit of forgiveness that Europe needs at the present time, and it is Christian to forgive.

"God gives a special mission to each Nation. The English colonists, coming to Jamestown, came with a mission. Their first object was to enlarge the kingdom of God. The great American Nation which they helped to found has the mission of aiding the world to a higher ideal—the ideal of world peace.

"But if you would make peace, you must forgive. You must uplift the world, make it a holier place, by forgiveness.

"A time must come when our race must disappear as history shows every race does disappear. Each race should remember that it has its day to do its work. It is plain that the greatness of a country does not consist of its power and wealth. Greece was but a small country, but it is gratefully remembered. What will be the memory of our work? Will it be said that the English race, seeing the sorrow caused by war, set about rooting out the causes of war?

*Reprinted from the October 31, 1932, issue of the *Washington Evening Star*.



RIGHT REVEREND LORD WILLIAM GASEOYNE CECIL

"It is not enough merely to preach Christianity. We must practice it. I believe that it is the mission of the British race and the American race to lead the crusade against war. That is my message to you."

Second son of the third Marquis of Salisbury, the great prime minister of Queen Victoria, the bishop is now 69 years of age. His face is delicately lined, and he bears a resemblance to well known portraits of the American poet, Longfellow.

He recently has visited Jamestown, and spoke of his thought there that the river, flowing by, is much the same as it was when the early colonists first saw it.

Asked for his impression of the work at Mount Saint Alban, he dictated the following message: "I was much impressed by the beauty of the lines of Washington Cathedral, which appeared even in its unfinished state. It follows faithfully the lines of the Gothic architecture which are seen in so many of the English Cathedrals. Architecture can and does express a thought. Some write with pen, some express their thoughts in music, but the architect expresses his thought in stone. The lines of the Cathedral seem to me to express that reverence and love which we should feel toward our Creator. It remains for those who worship in it, by their earnest prayers, to sanctify it in holy thought and beautiful memory, so that those who will come after shall feel uplifted from the lower things of this earth to the higher spiritual and mysterious things which bring to us the eternal joy which we call heaven."

Another famous English Bishop has said of the Bishop of Exeter: "No Cecil with the blood of his father and mother running in his veins has ever hesitated to take an unpopular and independent course which commends itself to his conscience and his reason. The Bishop, in spite of his aristocratic lineage, is thoroughly democratic in his genial approach to all classes and conditions of men, simple in his tastes, with a broad outlook upon life. He knows America and can appreciate its problems and understand the position it takes, which some of its countrymen with less knowledge and sympathy fail to grasp."



LOOKING ACROSS NAVE OF EXETER CATHEDRAL

With Pilgrims from Far and Near

In early November the Cathedral was visited by Archbishop Athanasios, who has jurisdiction over the Greek Orthodox Church in North and South America. He spoke glowingly not only of his enjoyment of the Cathedral, but also of the assistance rendered to him and his people by the Episcopal Church throughout the country.

+ + +

The members of the staff of Washington Cathedral are always particularly anxious to serve those schools, both public and private, throughout the country that are accustomed to send their graduating classes on a visit to Washington. It has been found most helpful when those in charge of such parties have notified the Cathedral well in advance of their coming. This insures the kind of a reception that should be accorded and the following of this practice is commended earnestly. Appointments, even on short notice, may be arranged through the Executive Secretary of the National Cathedral Association; telephone Cleveland 3500. The same courtesy is also accorded gladly to railroad tours and other groups.

+ + +

A gentleman who had recently visited many of the Cathedrals of the world was comparing Washington Cathedral with one of the greatest. Speaking of the latter, he said, "When I am in it I feel that its walls withdraw further and further from me and I become insignificant in importance. But when I came into the Choir of Washington Cathedral I felt that it came more and more closely to me, as though to assure me that it had interest in me."

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The students from several normal schools and teachers' colleges in the east, when visiting Mount Saint Alban during the autumn, have been impressed by what they have called the pedagogical method of the Cathedral. Realizing that the most effective manner of conveying ideas is through pictures, they at once saw that it was through the eye that the Cathedral would teach most effectively, by the medium of carving and stained glass, the great truths of the Bible and the Christian faith.

+ + +

On a stormy December morning two travelling salesmen entered. One of these, who comes to the Cathedral whenever he is in Washington, on this occasion

brought his friend from San Antonio, Texas. The latter said that he had noticed in many cities extraordinary efforts being made to bring people to Church, while in other places, where a distinctly spiritual note was struck, no effort was required, since the people came gladly. While it was not his privilege to attend a service in the Cathedral on that morning, he said, "Here, though there is no audible voice, the voice of the stone has sounded that spiritual note for me. No one can come here and leave except as a better man."

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For a number of years the high school of Chester, Pennsylvania, has sent its graduating classes to the Cathedral in December and June. Therefore, it was more or less in the nature of a reunion when they came again this winter.

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Under the leadership of Mrs. H. T. Herriek of Washington, a group of about fifty ladies whose husbands were attending the Convention of the American Institute of Chemical Engineers made a pilgrimage to the Cathedral and gave a stone in the name of that society.

+ + +

In the course of 1932 many Hospitality Cards, such as are found on page 57 of this issue of THE CATHEDRAL AGE, have been presented at the Cathedral. It is a custom which is most helpful to all concerned and assures the bearers of the courtesies which all desire to afford them.

+ + +

Among the great numbers of unemployed who have found comfort in the Cathedral in recent times, there came a young woman who was travelling from city to city along the Atlantic seaboard in quest of work. The encouragement which the Cathedral brought her was so valuable that at the time of her visit she became a member of the National Cathedral Association, saying: "I am going to make this offering now for possibly I shall never have an opportunity to do so again, and I must be sure that, come what may, I shall have had a part in this work of reassurance."

+ + +

Dr. Walter S. Athearn, President of Butler University, Indianapolis, became a member of the N. C. A. when he visited the Cathedral, accompanied by his son and daughter.

A reporter on a New York newspaper, whose family had suffered religious persecution in Russia, told his escort as they walked through the Cathedral that he wished to give high praise to the religious liberty enjoyed by all in the United States of America.

* * *

Visitors to the Bethlehem Chapel rarely fail to be astonished at the information that the beautiful central panel of the reredos, showing the Holy Nativity, was carved there in place from one block of Indiana limestone.

* * *

The choir of Emmanuel Church of Cumberland, Md., has furnished an example to the choirs and other church organizations of the nation, particularly in the sections where George Washington paid historic visits by giving a Patriot's Memorial stone to Washington Cathedral in honor of the 200th anniversary of the First President's birth. The stone has been placed in the fabric of the North Transept. The memorial offering was made through Miss Mary Lynn Robbins of Cumberland, chairman of the choir chapter.

A pilgrim's guide to Southwark Cathedral, England, has just been published, showing its association with the English church and history and such famous personages as Shakespeare, Lancelot Andrews and other great Englishmen. Much is said in the Pilgrimage Book, which was written by Canon Horace Monroe, Sub-dean of Southwark Cathedral, about the publishing of the first English Bible within the Hospital of St. Thomas that owed its existence to the monks of Southwark. The pilgrim is encouraged to regard his visit to the Cathedral as a religious experience and prayers are provided for his use.

* * *

Washington Cathedral and its spiritual significance in the life of the American republic is frequently the subject of compositions by school students in all sections of the country. A most interesting and well prepared description of the beauties and place in the nation of the Cathedral was written recently by a young student, Jeanne Smith Osterman, in the Deerfield-Shields, Ill., High School and was sent to the Washington Cathedral Offices, because of its excellent character, by Mrs. Margaret D. K. Mason, National Cathedral Association chairman at Trinity Church, Highland Park, Ills. The composition was illustrated with views of the Cathedral.

Please use this card to introduce your friends to the Cathedral Staff.

CATHEDRAL HOSPITALITY CARD

Date.....193

....., a friend of Washington Cathedral
(Name)

from, wishes to introduce
(City)

..... of
(Name) (City)

to the Cathedral Staff on Mount Saint Alban.

IMPORTANT INFORMATION ON HOW TO USE THIS CARD WILL BE FOUND ON THE
REVERSE SIDE.

Cathedral Echoes from Many Lands

Because of articles which have appeared in *THE CATHEDRAL AGE* on this edifice, its readers will be interested in announcement of the publication of "The Cathedral of Palma De Mallorca" by Ralph Adams Cram, the distinguished architect of Boston. Each one of the 300 numbered copies of the first edition are autographed by Dr. Cram.

The Cathedral of St. John the Divine in New York has issued a set of six Christmas cards, illustrated with photo etchings of some of the rich sculptures and other features of that great building. They also bear brief descriptions, together with Christmas greetings.

The Cathedral Unit of the New York chapter of the American Red Cross meets each week in the Old Synod Hall in the Cathedral Close on Morningside Heights to sew and knit for the unemployed.

The anniversary service of the Woman's Auxiliary of the Diocese of Washington was held in the Bethlehem Chapel on December 6th. The Reverend William R. Moody spoke on his pilgrimage with the Brotherhood of St. Andrew to Japan last summer.

The Very Reverend George Paul Torrence Sargent, dean of the Cathedral of the Incarnation in Garden City, Long Island, has accepted the rectorship of St. Bartholomew's Church in New York City, succeeding the Reverend Dr. Robert Norwood, who died last September. Dean Sargent will assume his new duties after January first.

Mrs. Alexander B. Trowbridge, wife of the member of the Great Council of Washington Cathedral, lectured recently on "Cathedrals of Europe" before the Woman's Guild of Mt. Pleasant Congregational Church in Washington.

The presentation of this card to Canon Gummere, to a Pilgrim Aide in the Cathedral Chapels, or in the Curator's Office (at the west end of the Cathedral foundations) will assure the bearer or bearers of special courtesies which it is not possible to accord to all visitors.

It should be presented not later than 4:30 P. M. on week days or to the ushers in the Cathedral at the regular Sunday services.

The courtesy of our guests in telephoning Mr. Edwin N. Lewis, Executive Secretary, at Cleveland 3500 to announce the probable hour of arrival, will be appreciated.

THE CATHEDRAL MAY BE REACHED MOST CONVENIENTLY IN THE FOLLOWING WAYS:

By private cars or taxis—Massachusetts Avenue to Wisconsin Avenue or Connecticut Avenue and Woodley Road to Wisconsin Avenue.

By street cars and bus lines—Capital Traction and transfer at Connecticut Avenue and Woodley Road, or W. R. & E. Company lines, transfer at Columbia Road near Wyoming Avenue, or at Dupont Circle for Massachusetts Avenue bus line.

By street car alone—Wisconsin Avenue, transferring from Capital Traction line at Pennsylvania Avenue, or W. R. & E. Company lines via Georgetown and Wisconsin Avenue.

The moving picture film on "The Making of a Stained Glass Window," showing operations of the Stained Glass Department of Washington Cathedral at Huntingdon Valley, Pa., was recently exhibited before the Fellowship of the Pennsylvania Academy of the Fine Arts at Philadelphia. Mr. Lawrence B. Saint, the director of the Cathedral Stained Glass Department, delivered an interesting lecture on the making of the windows.

"Washington Cathedral is a joy and blessing to us all," wrote Chief Chaplain Sydney K. Evans, of the United States Navy, recently, in sending an offering towards the maintenance fund.

From Oceanside, California, came this note accompanying a subscription to THE CATHEDRAL AGE: "Really, I want it for the 'pitchers'; they thrill me like glorious music. In fact, that's just what a Cathedral is—'Music translated from space into time.'"

A stone was placed in Washington Cathedral recently through the Patriots' Memorial Offering in "memory of Alexander Hamilton."

An interesting article on Washington Cathedral, entitled "America's National

Cathedral" by Mary Blake Ringgold was published in a recent issue of *The Landmark*, the monthly magazine of the English-Speaking Union which has a wide distribution throughout the British Empire and the United States. The article dwelt particularly upon the national significance of the Cathedral, including its realization of George Washington's plan of a "church for national purposes" at the seat of the American Republic. The historic stones and furnishings from England, which have been given to the Cathedral, were described at length in the article.

The Very Reverend Milo Hudson Gates, Dean of the Cathedral of St. John the Divine, in his sermon on Sunday Morning, December 4th, made a plea for the return to the Bible of the twelve books of the Apocrypha. Dr. Gates said that they are needed for the better understanding of the development of religious ideas.

Scottish Rite Masons of Los Angeles attended services at St. Paul's Cathedral on December 18th. The address was delivered by Reynold E. Blight, 33rd degree, on the subject: "The Religious Teachings of the Scottish Rite."

Have you a friend who would enjoy reading THE CATHEDRAL AGE:

WASHINGTON CATHEDRAL

MOUNT SAINT ALBAN

WASHINGTON, D. C.

Date

I wish to be a Member of the National Cathedral Association and will give for Washington Cathedral and its work \$ annually until further notice from me.

Name Church

Street Address

City State

CHECKS MAY BE MADE PAYABLE TO WASHINGTON CATHEDRAL

(OVER)

The Reverend Dr. Samuel Tyler was unanimously elected a Canon of the Cathedral Church of St. Paul in Boston recently.

Writing to the Bishop of Washington, the Reverend Daniel W. Howell, pastor of the First Methodist Episcopal Church in Mount Morris, New York, adds this postscript: "I read with interest and profit *THE CATHEDRAL AGE*. I like to have it come to my house because of its artistic appearance and informing matter."

Through the courtesy of the Dean of Chester, the editorial office of *THE CATHEDRAL AGE* is in receipt of the order of service for the enthronement of the Right Reverend Geoffrey Francis as Lord Bishop of Chester, which took place in the Cathedral Church of that ancient city on the Feast of St. Michael and All Angels, September 29th, 1932.

William S. Gibson of Clarendon, Virginia, recently wrote an interesting article, "Even-song at Washington Cathedral," which was published in *The Picton Times* and also in *The Living Church* and *The Churchman*. The Cathedral authorities have expressed their deep appreciation to Mr. Gibson for this understanding interpretation of the dignity and beauty of public worship as conducted on Mount Saint Alban.

"You would have been stirred by the great service last week in the Cathedral at Geneva where John Calvin used to preach," wrote the Reverend Dr. S. Parkes Cadman of Brooklyn, New York, to Bishop Freeman recently. "Protestants, Anglicans and Eastern Church leaders took part, and the congregation sung in four languages. I wish, too, that you could have seen the youth leaders assembled from many countries to plan their work for the coming year during the meeting of the Universal Christian Council. We may well thank God and take courage! But much remains to be done."

Charles J. Connick, designer of the Rose Window in the Nave of the Cathedral of St. John the Divine, will give a lecture on Friday, January 20th, at 8:20 P.M., in the Synod House within the Cathedral grounds on the subject: "Jeweled Windows: Adventures in Light and Colour."

"What is the invention traceable to a lamp swinging in a Cathedral?" asked a subscriber to the *Washington Evening Star* recently. Frederic J. Haskin, who is director of that newspaper's "Information Bureau" replied as follows: "In 1581, while watching a lamp swinging in the Cathedral of Pisa, Galileo conceived the idea which led him to the discovery of the isochronism of the pendulum."

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Contributing Member	5
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Honorary Builder	500
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ANNUAL OFFERINGS INCLUDE A SUBSCRIPTION TO *THE CATHEDRAL AGE*, AN ILLUSTRATED QUARTERLY MAGAZINE ON WORLD-WIDE CATHEDRAL INTERESTS

Legal Title for making WILLS:—"The Protestant Episcopal Cathedral Foundation of the District of Columbia."

In sending a draft for his annual offering to the National Cathedral Association the Reverend W. L. Langston Day writes from England as follows: "It is a long time now from last Ascension Day, but I would like to mention that Washington Cathedral was remembered in Thoresway Church at Holy Communion on that festival, and the prayer offered which was printed on the card you sent."

An expression of appreciation is going forward to the Reverend Mr. Day at Thoresway Rectory, Market Rasen, Lincs, England.

Mrs. Helen Y. Swayne, widow of Francis B. Swayne, for many years vestryman of Trinity Church at Broadway and Wall Street in New York, left a bequest of \$20,000 to further the building of the Cathedral of St. John the

Divine. The bequest was in memory of her husband's sister, Mrs. Mary Llewellyn Parsons.

Under the will of Miss Ella E. Russell, daughter of the late Salem Towne and Adeline Davis Russell, the Cathedral of St. John the Divine receives \$10,000 for a stained glass window in memory of Frances L. Russell. Her largest bequest is \$80,000 for the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

The front page of the gravure supplement of the Washington Sunday *Star* on Christmas Day was devoted to a sketch of the North Transept of Washington Cathedral by J. Himmelheber, the Washington artist who has been contributing a series of full page drawings to that newspaper.

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In the District of Columbia and in most of the states, a will bequeathing personal property or devising real estate should be signed by the testator and attested and subscribed in his presence by at least two credible witnesses. In a few states three witnesses are required.

For additional information about bequests to the Cathedral Foundation please write to the Dean of Washington, Mount Saint Alban, Washington, D. C.

When Writing to Our Advertisers, Please Mention The Cathedral Age

During their annual meeting in Washington last October, the Board of Governors of the Descendants of the Signers of the Declaration of Independence attended Evensong in the Bethlehem Chapel, presenting the official flag of their organization to the Cathedral. Canon Fletcher conducted the service, and Canon Wolven received the flag.

General David L. Fultz, First Vice President of the organization, spoke as follows: "The Descendants of the Signers of the Declaration of Independence at their last annual Congress voted to tender to the Washington Cathedral to be placed within its confines, the flag of the society. This offer was accepted by Bishop Freeman.

"We, therefore, conscious of the fact that this edifice personifies the same high ideals of patriotism as were possessed by our illustrious ancestors, with deep gratification, present to you this flag; as a token of our profound regard for this Shrine of Christian America, of our unalterable loyalty to our Country, and of our unyielding fealty to our God."



Canon Raymond L. Wolven (left of standard) receives, in behalf of the Cathedral, official flag of the Descendants of the Signers of the Declaration of Independence from General David L. Fultz (right of standard), First Vice President of the organization.



The DODGE HOTEL

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★ WASHINGTON, D. C. ★

A bust of Sir Walter Scott has been given to the Cathedral Library of Washington Cathedral by Mrs. Agnes D. Exton of 117 East 72nd Street, New York City, and Mrs. Kate D. Hinkle of 1842 Madison Road, Cincinnati, Ohio, in memory of their sister, Therese Davis McCagg. The bust has been placed in a prominent position in the Library.

Deaconess Eleanor P. Smith, for five years on the staff of St. Matthew's Cathedral in Dallas, Texas, has accepted a similar appointment in St. Andrew's Cathedral, Honolulu.

A thanksgiving service to commemorate the centenary of the "Seven Men of Preston" was held recently in Westminster Abbey. The preacher was the Bishop of Norwich, Dr. Pollock, who said the signing of the pledge by these men was the genesis of the total abstinence movement in Britain.

The memorial to the late Right Reverend Edgar Jacob, Bishop of St. Albans, who had preached in Washington Cathedral, was recently dedicated in St. Albans Cathedral, England. An altar on the western side of the Shrine to St. Alban is the principal feature of the memorial.

The Reverend Harry Hildyard Bloomfield, who began his career as a choir boy in Leeds Parish choir, has been appointed Vicar Choral of Salisbury Cathedral.

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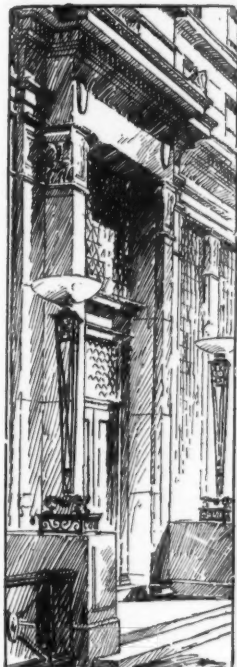
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